ADVANCED CATECHISM

OF CATHOLIC FAITH AND PRACTICE

REV. THOMAS J. O'BRIEN

JOHN B. OINK
CHICAGO

AN ADVANCED ....CATECHISM....

OF CATHOLIC FAITH AND PRACTICE

BASED UPON

THE THIRD PLENARY COUNCIL CATECHISM

FOR USE IN THE

HIGHER GRADES OF CATHOLIC SCHOOLS

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INTRODUCTION.

THE chief purpose in compiling this Advanced Catechism is to supply a need felt in the higher grades of our Catholic schools. The study of the Third Plenary Council Catechism is usually completed in the fifth or sixth school year. It is thought that a supplementary text for use in the remaining grades will prove more serviceable to teachers and pupils, if it follows the order of the authorized Catechism, utilizes the text with which the pupils are already familiar, and carries them forward by a reasonably limited development of the doctrines and practices of the Church. Moreover, the explanations and illustrations of the authorized text will make the Advanced Catechism useful to teachers who use the Baltimore Catechism, and suggestive to priests who are directing their converts in the study of the same.

The questions and answers of the Baltimore Catechism are numbered and form the basis of the present work, in which the additional questions and answers are intended to be either explanatory or supplementary, within the limits of school study. Illustrations are drawn from Holy Scripture, Church History, and the Lives of the Saints; and applications are made to the more important and approved practices of Catholic piety. Scriptural texts and references are

given; the feast days of many saints are indicated; the devotions of the Church are recalled when the doctrines on which they rest are the subject-matter of the text; and in the Appendix will be found a collection of approved prayers and a brief statement of subjects intimately related to the text of the catechism and referred to therein. In a word, the aim of the Advanced Catechism is to show that the feasts, devotions, and practices of the Church, together with the duties of the Christian life, are the logical outgrowth of the revealed truths of Faith and Morals. In this way, it is hoped, the advanced pupils will be able to see clearly the intimate relations between Catholic Faith and Practice, and will grow in admiration and love of the living and practical truths taught and enforced by the Church.

In compiling this Advanced Catechism, as an aid in the all-important work of Religious Instruction in our schools, the Catechism of the Council of Trent, Spirago-Clarke's "The Catechism Explained", Howe's "The Catechist" and Kinkead's "Explanation of the Baltimore Catechism" are chief among the catechetical works that afforded many useful suggestions. Reference to their Indexes will direct the teachers, who use this book, to that fuller doctrinal treatment and practical illustration, which exceed the limits of this little work.

LESSON FIRST.

ON THE END OF MAN.

1. Who made the world?

God made the world.

How do we know that "God made the world?"

The order and beauty of the world, the inner voice of conscience, and God Himself, tell us that He made the world and all things in it. Rom. 1 : 20; Ps. 18 : 2; Heb. 1 : 2.

2. Who is God?

God is the Creator of heaven and earth, and of all things.

Why is God called "the Creator?"

God is called the Creator, because He made all things out of nothing, simply by His will.

"For He spoke and they were made; He commanded and they were created." Ps. 32 : 9.

Why did God make heaven and earth?

God made heaven and earth, because it pleased Him to show forth His glory and to have angels and men share in His happiness.

3. What is man?

Man is a creature composed of body and soul, and made to the image and likeness of God.

"Let us make man to our own image and likeness." Gen. 1 : 26.

4. Is this likeness in the body or in the soul?

This likeness is chiefly in the soul.

5. How is the soul like to God?

The soul is like God because it is a spirit that will never die, and has understanding and free will.

What is a spirit?

A spirit is an intelligent being without a body.

There are three classes of spirits: God, the Angels, and our souls.

In the case of man, however, the spirit or soul, is united to a body; God and the angels are pure spirits, because they are not united to a body.

What is the soul?

The soul is the spiritual part of man, which gives life to his body.

What means "the soul will never die?"

"The soul will never die" means that the soul will never cease to exist.

The soul may die the spiritual death of mortal sin, but it will not cease to exist. (Lesson 6.)

Which are the chief powers of the soul?

The chief powers of the soul are memory, will, and understanding: three powers in one soul, as there are three Persons in one God. (Lesson 3.)

6. Why did God make you?

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in the next.

To know God: By means of Catechism, instructions, sermons, and spiritual books.

To love God: By keeping His commandments, and obeying the Church and our superiors. John 15: 10; Wisdom 6: 19.

To serve God: By avoiding sin, attending Church, receiving the sacraments, praying, and doing works of mercy. (Lesson 19.)

How will God reward those who know, love, and serve Him?

God will reward those who know, love, and serve Him, by making them happy on earth and in heaven.

Can we ever be perfectly happy on earth?

We can never be perfectly happy on earth, but our greatest happiness will come through loving and serving God.

"*Seek ye therefore first the Kingdom of God and His justice and all these things shall be added unto you.*" Matt. 6: 33.

7. Of which must we take more care, our soul or our body?

We must take more care of our soul than of our body.

What care must we take of our bodies?

We must take care of the life and health of our bodies, and must avoid what would injure or destroy them. (Lesson 33.)

8. Why must we take more care of our soul than of our body?

We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

"*What doth it profit a man if he gain the whole world, and suffer the loss of his own soul.*" Matt. 16: 26.

9. What must we do to save our souls?

To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart. (Lesson 10 — Faith, Hope and Charity.)

How will God punish those who do not love and serve Him?

God will punish those who do not love and serve Him, by leaving them unhappy on earth and eternally miserable in hell.

10. How shall we know the things which we are to believe?

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

How does God speak to us through the Catholic Church?

God speaks to us through the Catholic Church by means of the teaching of the pope, bishops, and priests. Matt. 28: 18.

11. Where shall we find the chief truths which the Church teaches?

We shall find the chief truths which the Church teaches in the Apostles' Creed.

What is a creed?

A creed is a short form of the chief religious truths to be believed.

The Church now uses four creeds: the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Creed of Pope Pius IV. (Appendix C.)

12. Say the Apostles' Creed.

(For the APOSTLES' CREED, see APPENDIX, PRAYERS, p. 219.)

Why is this creed called the Apostles' Creed?

This creed is called the Apostles' Creed, because it has come down to us from the Apostles.

Into how many articles is the Apostles' Creed divided?

The Apostles' Creed is divided into twelve articles or parts, which contain the chief truths taught by the Apostles.

When should the Apostles' Creed be recited?

The Apostles' Creed should be recited daily to renew and strengthen the faith received in baptism.

LESSON SECOND.

ON GOD AND HIS PERFECTIONS.

13. What is God?

God is a spirit infinitely perfect.

Why is God said to be "infinitely perfect?"

God is said to be infinitely perfect, because He is the most perfect of all beings, and there are no limits to His perfections.

14. Had God a beginning?

God had no beginning; He always was and He always will be.

"Before the mountains were made and the world was formed, from eternity to eternity, Thou art God." Ps. 89:2.

15. Where is God?

God is everywhere.

If God is everywhere, why is He said to be in certain places?

God is said to be in certain places, because He shows Himself therein in some special way; as, in heaven, in the tabernacle, and in the souls of the just.

16. If God is everywhere, why do we not see Him?

We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

Why is God said to have eyes, ears, hands, and feet?

God is said to have eyes, ears, hands, and feet, to help us to better realize that God sees all, hears all we say, has made all things, and that all should bow before Him.

17. Does God see us?

God sees us and watches over us.

How does God watch over us?

God watches over us by His Providence, providing for our welfare, and allowing nothing to happen without His will or permission.

Ex.: History of Joseph, Gen. 39; History of the Three Children, Dan. 3; Sermon on the Mount, Matt. 6: 26–33.

18. Does God know all things?

God knows all things, even our most secret thoughts, words, and actions.

When especially should we think of God's knowledge of all things?

We should think of God's knowledge of all things, especially when we are tempted to sin, that we may resist the temptation.

Ex.: Job 42: 2; Dan. 13: 42.

19. Can God do all things?

God can do all things, and nothing is hard or impossible to Him.

How has God shown His almighty power?

God has shown His almighty power especially in creating the world, in the miracles of Christ, and in the miracles before and since the time of Christ.

20. Is God just, holy, and merciful?

God is all just, all holy, all merciful, as He is infinitely perfect.

How is God all just?

God is all just in rewarding the good and in punishing the wicked, partly on earth, but chiefly after death.

Ex.: The Deluge and Noah, Sodom and Gomorrha, Dives and Lazarus. Luke 16: 19.

How is God all holy?

God is all holy in loving what is good and in hating what is evil.

Ex.: The Angels' Song, "Holy, Holy, Holy, Lord God of Hosts." Isa. 6: 3.

How is God all merciful?

God is all merciful in willing to avert evil and to forgive sinners who are sorry for their sins.

Ex.: Parables of the Good Shepherd and of the Prodigal Son; David's sin, 2 Ki. 12: 13; Magdalen, Peter, and the Penitent Thief; St. Augustine, August 28.

LESSON THIRD.

ON THE UNITY AND TRINITY OF GOD.

21. Is there but one God?

Yes; there is but one God.

"There is no God but one." 1 Cor. 8: 4.

"One God and Father of all, who is above all, and through all, and in all." Eph. 4: 6.

22. Why can there be but one God?

There can be but one God because God, being supreme and infinite, cannot have an equal.

What means "God is supreme and infinite?"

"God is supreme and infinite" means that He is highest in power and authority, and there are no limits to His perfections.

Manicheism admitted two supreme principles, the author of good and the author of evil. Polytheism holds that there are many gods. Paganism worships idols as gods.

23. How many persons are there in God?

In God there are three Divine Persons, really distinct, and equal in all things — the Father, the Son, and the Holy Ghost.

What means "three Divine Persons, really distinct?"

The "three Divine Persons, really distinct" means that the Father is not the Son, the Son is not the Holy Ghost, and the Holy Ghost is neither the Father nor the Son.

"*There are three who give testimony in heaven; the Father, the Word* (or the Son), *and the Holy Ghost; and these three are one.*" 1 John 5: 7.

The Angel Gabriel's message at the Incarnation refers to three distinct Persons, Luke 1: 35; so also, at Christ's Baptism, Matt. 3: 16; and in Christian Baptism, Matt. 28: 19.

24. Is the Father God?

The Father is God and the first Person of the Blessed Trinity.

Why is the Father called the "First Person?"

The Father is called the First Person, because He is the Principle from whom the Son and Holy Ghost proceed.

Why is He called the "Father?"

He is called the Father, because from all eternity He generates a Person like Himself, that is, the Son.

25. Is the Son God?

The Son is God and the second Person of the Blessed Trinity.

Why is He called the "Son" and the "Second Person?"

He is called the Son, because He is eternally generated of the Father; and, the Second Person, because He proceeds from the First Person.

"*In the beginning was the Word, and the Word was with God, and the Word was God.*" John 1: 1.

"*I and the Father are one.*" John 10: 30.

26. Is the Holy Ghost God?

The Holy Ghost is God and the third Person of the Blessed Trinity.

Why is the Holy Ghost called the "Third" Person?

The Holy Ghost is called the Third Person, because He proceeds from, and was sent by, the Father and the Son.

A lie to the Holy Ghost is a lie to God, Acts 5:4; God and the Holy Ghost represented as the one giver of divine things, 1 Cor. 12:11.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

27. What do you mean by the Blessed Trinity?

By the Blessed Trinity I mean one God in three Divine Persons.

How do we profess our belief in the Blessed Trinity?

We profess our belief in the Blessed Trinity, by the Apostles' Creed, the Sign of the Cross, the *Gloria Patri*, and Baptism, and on Trinity Sunday and all the Sundays of the year.

28. Are the three Divine Persons equal in all things?

The three Divine Persons are equal in all things.

Why are "the three Divine Persons equal in all things?"

The three Divine Persons are equal in all things, because they all have the same perfections, nature, substance, and Godhead.

29. Are the three Divine Persons one and the same God?

The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

Which works are usually attributed to each of the Divine Persons?

To the Father are usually attributed the works of omnipotence; to the Son, the works of wisdom; and to the Holy Ghost, the works of love.

30. Can we fully understand how the three Divine Persons are one and the same God?

We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

How should the mystery of the Holy Trinity be regarded?

This mystery should be regarded as the principal and fundamental doctrine of Christianity, to be believed because God has revealed it to us.

31. What is a mystery?

A mystery is a truth which we cannot fully understand.

Why must we believe the mysteries of religion?

We must believe the mysteries of religion because God, who can neither deceive nor be deceived, has deigned to make these truths known in part to us.

"*Blessed are they that have not seen, and have believed.*" John 20: 29.

LESSON FOURTH.

ON CREATION.

32. Who created heaven and earth, and all things?

God created heaven and earth, and all things.

Genesis, the first book of the Bible, contains an account of the Creation.

33. How did God create heaven and earth?

God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

God created heaven and earth, and all things, in six days. On the first day God made the light; on the second the firmament; on the third, the oceans, the land, and plants; on the fourth, the sun, moon, and stars; on the fifth, the fishes and birds; on the sixth, the beasts of the earth and, last of all, man. Gen 1: 2, 3.

The meaning of the word "day" in this Mosaic account of the Creation is not certain: it may mean a day of twenty-four hours, or a long period of time, or may refer to the works themselves.

34. Which are the chief creatures of God?

The chief creatures of God are angels and men.

Why are angels and men the "chief creatures of God?"

Angels and men are the chief creatures of God, because they are gifted above all others with intellect and will.

35. What are angels?

Angels are pure spirits without a body, created to adore and enjoy God in heaven.

Did angels ever appear in bodily form?

Angels appeared in bodily form to Tobias, to the Blessed Virgin, and after the resurrection and ascension of our Lord. Tob. 5: 5; Luke 1: 26; Mark 16: 5; Acts 1: 10.

Why are angels represented with wings?

Angels are represented with wings to show the swiftness with which they move as God's messengers, and their reverence before His throne.

36. Were the angels created for any other purpose?

The angels were also created: 1st, To assist before the throne of God and to minister unto Him; 2d, They have often been sent as messengers from God to man; 3d, They are also appointed our guardians.

How many choirs of angels are there?

There are nine choirs of angels: Seraphim, Cherubim, and Thrones; Dominations, Principalities, and Powers; Virtues, Archangels, and Angels. Gen. 3: 24; Isa. 6: 1; Col. 1: 16.

St. Michael ("Who is like unto God?"), Sept. 29; St. Raphael ("The healing of God"), Oct. 24; St. Gabriel ("The Strength of God"), March 18: are archangels.

Which of these choirs assist at God's throne, and which minister to Him?

The first three choirs of angels assist at God's throne; the other six are His ministers.

Why are some of the angels called our Guardian Angels?

Some of the angels are called our Guardian Angels because they guard us by watching over us and helping us.

"*He hath given His angels charge over thee, to keep thee in all thy ways.*" Ps. 90: 11; Heb. 1: 14; Matt. 18: 10.

How do the Guardian Angels watch over us and help us?

The Guardian Angels suggest good thoughts and desires, pray for us, offer our prayers and good works to God, protect us during life, and conduct us to heaven.

Ex.: Raphael and the Three Young Men in the Furnace; the Angel and Tobias; the Angel liberates St. Peter from Prison. Acts 12: 6–11.

Which are our chief duties towards the Guardian Angels?

Our chief duties towards the Guardian Angels are: 1st, Reverence for them, as God's messengers; 2d, Confidence in them, as our friends; 3d, Invocation of their aid; 4th, Gratitude for their blessings. Tob. 12: 3.

Feast of the Guardian Angels, October 2.

37. Were the angels, as God created them, good and happy?

The angels, as God created them, were good and happy.

How were the angels created good and happy?

The angels were created in grace and holiness, with free will, but without the vision of God, which they had to merit by trial.

38. Did all the angels remain good and happy?

All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

What sin did the bad angels commit?

Many thousands of them under the leadership of Lucifer said with him, "*I will be like unto God*"; but they were overcome by the good angels under St. Michael. Isaias 14: 14; Apoc. 12: 7–9.

How did God reward the faithful angels?

God rewarded the faithful angels with the vision of Himself, and confirmed them in grace and glory.

How did God punish the bad angels?

God punished the bad angels by casting them into hell forever. Jude 1: 6.

How should we regard the devils or bad angels?

We should regard the devils or bad angels as our spiritual enemies, because they seek to lead us to sin, though they cannot do violence to our will. 1 Pet. 5: 8.

How should we regard the good angels?

We should regard the good angels as God's messengers and our powerful protectors, whose aid we should invoke by prayer.

Prayer to the Guardian Angel, Appendix, p. 225.

LESSON FIFTH.

ON OUR FIRST PARENTS AND THE FALL.

39. Who were the first man and woman?

The first man and woman were Adam and Eve.

How did God create Adam and Eve?

God created Adam's body out of the dust of the earth, and breathed into it a soul; later, while Adam slept, God formed the body of Eve from a rib of Adam. Gen. 2 : 21, 22.

Why are Adam and Eve called "our first parents?"

Adam and Eve are called our first parents, because all of us derive our bodies through them, though our souls are directly created by God.

40. Were Adam and Eve innocent and holy when they came from the hand of God?

Adam and Eve were innocent and holy when they came from the hand of God.

In what did their innocence and holiness consist?

Their innocence and holiness consisted in the grace of God, and in special gifts to soul and body.

What special gifts were bestowed on their souls?

Their souls were gifted with enlightened understanding, strength of will, and sanctifying grace.

What special gifts were bestowed on their bodies?

Their bodies were gifted with immortality, protec-

tion against sickness, the pleasures of Paradise, and dominion over all other creatures on earth.

41. Did God give any command to Adam and Eve?

To try their obedience God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

What fruit was Adam forbidden to eat?

Adam was forbidden to eat the fruit of the tree of good and evil, which stood in the midst of Paradise.

42. Which were the chief blessings intended for Adam and Eve had they remained faithful to God?

The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

By whom was Eve tempted to eat the forbidden fruit?

Eve was tempted to eat the forbidden fruit by the devil, under the form of a serpent. Gen. 3.

43. Did Adam and Eve remain faithful to God?

Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

Was this disobedience a grievous sin?

This disobedience was a grievous sin, since it was threatened with death of soul and body, and it included curiosity, pride, and infidelity. Gen. 2: 17.

44. What befell Adam and Eve on account of their sin?

Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.

What sentence did God pass upon Adam and Eve after their sin?

God condemned them to labor and sorrow, and cast them out of the Garden of Paradise for ever. Gen. 3: 17–24.

45. What evil befell us on account of the disobedience of our first parents?

On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

Why do all men share in Adam's sin and punishment?

All men share in Adam's sin and punishment, because he was the head and representative of the human race, and spiritual death, as well as physical life, is inherited through him. Ps. 50: 7; Eph. 2: 3.

46. What other effects followed from the sin of our first parents?

Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

47. What is the sin called which we inherit from our first parents?

The sin which we inherit from our first parents is called original sin.

48. Why is this sin called original?

This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

St. John the Baptist and, probably, Jeremias the Prophet, were cleansed from original sin before their birth. Luke 1 : 41; Jer. 1 : 5.

49. Does this corruption of our nature remain in us after original sin is forgiven?

This corruption of our nature and other punishments remain in us after original sin is forgiven.

By what means is original sin forgiven?

Original sin is usually forgiven through the Sacrament of Baptism. (Lesson 14.)

50. Was any one ever preserved from original sin?

The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

What is meant by the Immaculate Conception?

By the Immaculate Conception is meant that the Blessed Virgin Mary from the first instant of her existence was entirely free from the stain and guilt of original sin.

Feast of the Immaculate Conception, December 8th; Patronal Feast of the Church in the United States; holyday of obligation. Office, medal, and scapular of the Immaculate Conception.

Prayer: O Mary, conceived without sin, pray for us who have recourse to thee.

LESSON SIXTH.

ON SIN AND ITS KINDS.

51. Is original sin the only kind of sin?

Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

Why is sin committed by ourselves called "actual sin?"

Sin committed by ourselves is called actual sin, because we do it by an *act* of our own free will.

52. What is actual sin?

Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.

53. How many kinds of actual sin are there?

There are two kinds of actual sin — mortal and venial.

Mortal — that which deprives one of life; *Venial* — that which may be easily pardoned.

54. What is mortal sin?

Mortal sin is a grievous offense against the law of God.

When does one commit a mortal sin?

One commits a mortal sin when he knowingly and wilfully breaks the law of God in a serious matter.

55. Why is this sin called mortal?

This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

"*Sin, when it is completed, begetteth death.*" Jas. 1 : 15.

Which are the chief effects of mortal sin?

The chief effects of mortal sin are: 1st, It deprives man of sanctifying grace, and puts him in the power of the devil; 2d, It brings upon the sinner both temporal and eternal punishments. Matt. 25 : 46.

Ex.: Cain; Judas; Parable of the Rich Man, Luke 16.

56. How many things are necessary to make a sin mortal?

To make a sin mortal three things are necessary: 1st, A grievous matter; 2d, Sufficient reflection; 3d, The full consent of the will.

How should we look upon mortal sin?

We should look upon mortal sin as a most shameful insult to God, and the greatest evil that can befall man.

Which are the most grievous sins?

The most grievous sins are those against the Holy Ghost, and the sins that cry to heaven for vengeance.

Which are the sins against the Holy Ghost?

The sins against the Holy Ghost are these six, by which His grace is resisted: 1st, Presumption; 2d, Despair; 3d, Rejection of the known truth; 4th, Envy of another's spiritual good; 5th, Obstinacy in sin; 6th, Final impenitence.

Which are the sins that cry to heaven for vengeance?

The sins that cry to heaven for vengeance, on account of their malice, are these four: 1st, Wilful murder; 2d, The sin of Sodom; 3d, Oppression of the poor; 4th, Defrauding laborers of their wages.

What must we do, if we fall into mortal sin?

If we fall into mortal sin, we must repent for it, make an act of contrition, and resolve to go to confession as soon as possible.

57. What is venial sin?

Venial sin is: 1st, A slight offense against the law of God in matters of less importance; or 2d, in matters of great importance, it is an offense committed without sufficient reflection or full consent of the will.

Does venial sin deprive the soul of its spiritual life?

Venial sin does not deprive the soul of its spiritual life, but it wounds the soul, displeases God, and often leads to mortal sin.

"*He that contemneth small things, shall fall by little and little.*" Ecclus. 19: 1.

Who are guilty of venial sin?

They are guilty of venial sin who break the law of God in a trifling matter, or not quite wilfully.

58. Which are the effects of venial sin?

The effects of venial sin are: 1st, The lessening of the love of God in our heart; 2d, The making us less worthy of His help, and 3d, The weakening of the power to resist mortal sin.

Why should we carefully avoid venial sin?

We should carefully avoid venial sin, because it offends God, hurts the soul, incurs temporal punishment, and gradually leads to mortal sin, after which it is the greatest evil.

Ex.: Vanity in dress, talents, appearance; murmuring against superiors; small thefts; laughing and talking in church; coming late to Mass; distraction at prayer; disrespect to parents, or teachers, etc.

59. Which are the chief sources of sin?

The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.

Why are these called "capital" sins?

These are called capital sins, because they are the heads (Latin, *capita*) or sources of all other sins.

What is pride?

Pride is too high opinion and love of one's own excellence.

Ex.: Goliath, 1 Ki. 17: 8; Aman, Esth. 3: 5; Simon the Pharisee, Luke 7: 39; Lucifer and the fallen angels.

Of which sins is pride the source?

Pride is the source of ambition, vanity, boasting, hypocrisy, conceit, and disobedience.

Which virtue is opposed to pride?

Humility, which implies a lowly opinion of oneself, is opposed to pride.

Ex.: The Blessed Virgin, Luke 1: 48; the Publican in the Temple, Luke 18; the Centurion, Matt. 8: 8.

What is covetousness?

Covetousness is an inordinate love of money and earthly goods

Ex.: Achab, 3 Ki. 31: 2; Judas, Matt. 26: 15.

Of which sins is covetousness the source?

Covetousness is the source of lying and tsealing, hardness of heart to the poor, neglect of spiritual things, and murmuring against God.

Which virtue is opposed to covetousness?

Liberality, which leads to works of mercy, is opposed to covetousness.

Ex.: Abraham's hospitality, Gen. 18; Cornelius the Centurion, Acts 10: 2.

What is lust?

Lust is an inordinate love of pleasures opposed to purity. Eph. 5 : 3.

Of which sins is lust the source?

Lust is the source of immodest looks and actions, which lead to blindness of intellect, hardness of heart, the loss of faith and piety, the ruin of health, and final impenitence.

Which virtue is opposed to lust?

Chastity, which keeps body and soul pure before God and man, is opposed to lust.

"*O how beautiful is the chaste generation with glory.*" Wis. 4 : 1.

Ex.: Judith, 8: 8; Susanna, Dan. 13.

What is anger?

Anger is a feeling of displeasure at injuries, with a desire of punishing the offender.

Ex.: Esau against Jacob, Gen. 27 : 44; Nabuchodonosor, Dan. 3, 13.

Of which sins is anger the source?

Anger is the source of hatred, quarrels, revenge, blasphemy, and murder.

Which virtue is opposed to anger?

Meekness, which moderates our feelings of impatience and revenge, is opposed to anger.

Ex.: Moses, Num. 12: 3; David, Ps. 131: 1; the Sacred Heart of Jesus, Matt. 11 : 29.

What is gluttony?

Gluttony is an inordinate love of eating and drinking.

Ex.: Baltassar, Dan. 5; Herod, Luke 16: 19.

Of which sins is gluttony the source?

Gluttony is the source of quarrels, impurity, a disregard of Church laws, cursing, blasphemy, and murder.

Which virtue is opposed to gluttony?

Temperance, which regulates our use of food and drink, is opposed to gluttony.

Ex.: Daniel and his Companions, Dan. 1: 13; St. John the Baptist, Luke 1: 15.

What is envy?

Envy is sadness at another's good, because it seems to lessen our own.

Ex.: Saul against David, 1 Ki. 18: 9; the laborers in the vineyard, Matt. 20: 11.

Of which sins is envy the source?

Envy is the source of hatred, detraction, rash judgment, deceit, and contempt.

Which virtue is opposed to envy?

Brotherly love, which makes us considerate of the interests of others, is opposed to envy.

Ex.: Booz and Ruth, Ruth 2: 14; David and Jonathan, 1 Ki. 18; the visit of Mary to Elizabeth, Luke 1: 39.

What is sloth?

Sloth is a laziness of body or mind concerning the duties of our state in life.

Ex.: The slothful servant, Matt. 25: 26; the five foolish virgins, Matt. 25: 3.

Of which sins is sloth the source?

Sloth is the source of aversion to duty, tepidity, impurity, injury to health, and loss of time.

Which virtue is opposed to sloth?

Diligence, which makes us zealous in all our Christian duties, is opposed to sloth. Prov. 6: 6.

Ex.: The laborers in the vineyard. Matt. 25; Parable of the talents, Matt. 25.

In what manner must we strive against these capital sins?

We must strive against all of them, but especially against that one to which we are most inclined, and which is known as our predominant passion.

"My son, all the days of thy life, have God in thy mind, and take heed that thou never consent to sin. We lead indeed a poor life, but we shall have many good things, if we fear God and depart from all sin, and do that which is good." Tob. 4:6.

LESSON SEVENTH.

ON THE INCARNATION AND REDEMPTION.

60. Did God abandon man after he fell into sin?

God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

To whom did God first make the promise of a Redeemer?

God first made the promise of a Redeemer to Adam after his fall. Gen. 3:15.

To whom did God renew His promise of a Redeemer?

God renewed His promise of a Redeemer to Abraham, Isaac, Jacob, and David. Gen. 12:2; 26:2; 28:12; 2 Ki. 7:13.

By whom did God prepare His chosen people for the coming of the Redeemer?

God prepared His chosen people for the coming of the Redeemer by the prophets, who foretold many things concerning the life, death, and final triumph of the Messias. Mic. 5:2; Isa. 7:14; 9:6; 35:5; Jer. 23:5; Zach. 11:12; Ps. 21:17; 15:10; Mal. 1:11.

In all there were about seventy prophets. Isaias was the greatest and Malachias the last of the prophets (B. C. 400). Isaias, Jeremias, Ezechiel, and Daniel are called the greater prophets, on account of the greater amount of their writings.

61. Who is the Redeemer?

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

Why was He called "Jesus Christ?"

1st, He was called Jesus, which means *Saviour*, because He was to save His people from their sins; and 2d, He was called Christ, which means *Anointed*, because He was anointed by the Holy Ghost, as our greatest Prophet, Priest, and King.

"*Thou shalt call His name Jesus, for He shall save His people from their sins.*" Matt. 1:21.

"*Jesus of Nazareth, how God anointed Him with the Holy Ghost, and with power.*" Acts 10:38.

Why is Jesus Christ called our "Lord?"

Jesus Christ is called our Lord, because He is our Creator, Redeemer, Teacher, Lawgiver, and Judge.

"*You call me Master and Lord, and you say well, for so I am.*" John 13:13.

62. What do you believe of Jesus Christ?

I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

Why is Jesus Christ called "the Son of God?"

Jesus Christ is called the Son of God, because He is begotten of the Father from eternity, and is of the same nature and substance with Him.

But are not we also sons of God?

We also are sons of God, but only adopted sons, through the natural sonship of Christ. Gal. 4 : 4, 5.

Did the Second Divine Person remain God when He became man?

The Second Divine Person, without ceasing to be God, took upon Himself a body and soul like ours, and hence He is called the God-man.

63. Why is Jesus Christ true God?

Jesus Christ is true God because He is the true and only Son of God the Father.

How do we know that Jesus Christ is "the true and only son of God?"

We know that Jesus Christ is the true and only Son of God, because He solemnly declared that He is the Son of God; He was so acknowledged by the Father; and St. Peter was inspired to confess the same truth Matt. 26: 64; 3 : 17; 16 : 16.

64. Why is Jesus Christ true man?

Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

Had Jesus Christ as man any father?

Jesus Christ as man had no human father; He was conceived by the power of the Holy Ghost, and had God alone for His Father.

"*Jesus being, as it was supposed, the son of Joseph.*" Luke 3: 23; Luke 1: 35.

Who was St. Joseph?

St. Joseph was the Spouse of Mary, and the Foster-father or Guardian, of Jesus.

Feast of St. Joseph, Patron of the Universal Church, March 19; also, Patron of a happy death. Prayer to St. Joseph, (Appendix.)

65. How many natures are there in Jesus Christ?

In Jesus Christ there are two natures, the nature of God and the nature of man.

What is the union of the two natures in Jesus Christ called?

This union of the two natures in Jesus Christ is called the Hypostatic (or personal) Union.

66. Is Jesus Christ more than one person?

No, Jesus Christ is but one Divine Person.

Which of the three Divine Persons is Jesus Christ?

Jesus Christ is the Second Divine Person of the Blessed Trinity.

67. Was Jesus Christ always God?

Jesus Christ was always God, as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

Is Jesus Christ true God now?

Jesus Christ is now true God, and ever will be, for "*He is the same yesterday, to-day, and for ever.*" Heb. 13: 8.

68. Was Jesus Christ always man?

Jesus Christ was not always man, but became man at the time of His Incarnation.

Is Jesus Christ as man everywhere present?

Jesus Christ as man is present only in heaven and in the Blessed Sacrament of the Altar. (Lesson 22.)

69. What do you mean by the Incarnation?

By the Incarnation I mean that the Son of God was made man.

Which devotion recalls and honors the Incarnation of the Son of God?

The devotion of the Angelus, morning, noon, and night, recalls and honors the Incarnation of the Son of God.

The custom of ringing the Angelus Bell three times a day dates from the period of the Crusades (A. D. 1095). An indulgence of 100 days is granted for every devout recital of the Angelus. See p. 222.

70. How was the Son of God made man?

The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

Why is Mary called the "Blessed Virgin?"

Mary is called the Blessed Virgin, because she was a virgin before, in, and after the birth of her Divine Child, and all nations have called her blessed.

"*Blessed art thou among women, and blessed is the fruit of thy womb.*" Luke 1:42.

The *Magnificat* sung at Vespers.—Luke 1:46–55.

71. Is the Blessed Virgin Mary truly the Mother of God?

The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

What is the meaning in Scripture of the expression "the brethren of Jesus?"

The expression "the brethren of Jesus," means His cousins, for in Scripture near relatives are sometimes called brethren.

Ex.: Lot and Abraham, Gen. 13:8; 14:14.

72. Did the Son of God become man immediately after the sin of our first parents?

The Son of God did not become man immediately after the sin of our first parents, but was promised to them as a Redeemer.

How many years after the fall of Adam was Jesus born?

Jesus was born about 4,000 years after the fall of Adam.

73. How could they be saved who lived before the Son of God became man?

They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

How did God assist the pagans to save their souls?

God assisted the pagans to save their souls by repeated calls and warnings, and by raising up among them great men, as Job, Jonas, and Daniel, to exhort them to repentance.

Ex.: Baltassar, Dan. 5: 2; Star of the Magi, Matt. 2: 2; Angel's message to Cornelius, Acts 10: 3.

74. On what day was the Son of God conceived and made man?

The Son of God was conceived and made man on Annunciation day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God. Luke 1: 26–38.

How is this important event commemorated?

This important event is commemorated by the first words of the Hail Mary, by the Angelus, and by the Feast of the Annunciation (March 25).

75. On what day was Christ born?

Christ was born on Christmas day in a stable at Bethlehem, about nineteen hundred years ago.

Christmas — Christ-mass; Feast of the Nativity of our Lord, December 25; holyday of obligation.

On Christmas day a priest may celebrate three masses: in honor of our Lord's eternal birth in the bosom of His Father, His temporal birth in Bethlehem, and His spiritual birth in the Christian soul.

Bethlehem is a city in Palestine, five and a half miles southwest of Jerusalem.

76. How long did Christ live on earth?

Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

Where did Christ live most of His time on earth?

Christ spent His childhood in Egypt, His youth and manhood in Nazareth, and the last three years of His life in Judea, Samaria, and Galilee.

77. Why did Christ live so long on earth?

Christ lived so long on earth to show us the way to heaven by His teachings and example.

What did Christ say of Himself as our model?

Christ said of Himself as our model, "*I have given you an example, that as I have done to you, so do you also*"; and again, "*I am the way, the truth, and the life.*" John 13:15; 14:6.

Which virtues does He specially teach children by His example?

By His example He teaches children: 1st, To obey their parents; 2d, To delight in prayer and instruction in Church; 3d, To grow in grace and wisdom, as they advance in age.

Ex.: Jesus in the Temple and in Nazareth, Luke 2: 41–52.

How must we prove ourselves true friends of Jesus Christ?

We must prove ourselves true friends of Jesus Christ by adoring and loving Him as our Lord and Redeemer, and by imitating His virtues.

What worship are we bound to pay to Jesus Christ?

We are bound to pay Jesus Christ the supreme worship of adoration, because He is true God as well as true man.

How should we worship the Blessed Virgin Mary?

We should worship the Blessed Virgin Mary with the highest honor given to any creature, but infinitely below that which we give to Jesus Christ.

The worship paid to Mary is called Hyperdulia. (Lesson 31.) The chief events in the early life of Christ are commemorated in the Five Joyful Mysteries of the Rosary. (Appendix E.)

LESSON EIGHTH.

ON OUR LORD'S PASSION, DEATH, RESURRECTION, AND ASCENSION.

78. What did Jesus Christ suffer?

Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

What are the chief sufferings of Christ called?

The chief sufferings of Christ are called our Lord's Passion.

When did Christ suffer the bloody sweat?

Christ suffered the bloody sweat during the Agony in the Garden. Luke 22: 44.

By whose orders was He scourged, crowned with thorns, and crucified?

He was scourged, crowned with thorns, and crucified, by orders of Pontius Pilate, the Roman Governor of Judea, under the Emperor Tiberius.

By whom was Christ crucified?

Christ was crucified by the Jews under the leadership of their priests.

79. On what day did Christ die?

Christ died on Good Friday.

At what hour did Christ die?

At noon on Good Friday, Christ was nailed to the Cross, and He died thereon at three o'clock.

80. Why do you call that day "good" on which Christ died so sorrowful a death?

We call that day good on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

"Greater love than this no man hath, that a man lay down his life for his friends." John 15: 13.

How are these events of Christ's passion commemorated?

These events of Christ's Passion are commemorated by the ceremonies of the Mass, the Stations of the Cross, and the Sorrowful Mysteries of the Rosary. (Appendixes G and E.)

81. Where did Christ die?

Christ died on Mount Calvary.

Mount Calvary, or *Golgotha*, is a small hill, just outside the walls of Jerusalem, in Palestine. The Church of the Holy Sepulchre was built by St. Helena, who discovered the true Cross there.

82. How did Christ die?

Christ was nailed to the Cross and died on it between two thieves.

Is it lawful to venerate the Cross of Christ?

It is lawful and most useful to venerate the Cross of Christ, as the symbol of our salvation.

Feasts: Finding of the Holy Cross, May 3; Exaltation of the Cross, September 14.

83. Why did Christ suffer and die?

Christ suffered and died for our sins.

Did Christ suffer and die as God or as man?

Christ suffered and died as man; and, as God, His sufferings were of infinite value.

84. What lessons do we learn from the sufferings and death of Christ?

From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

Why should we have great devotion to the Passion of Christ?

We should have great devotion to the Passion of Christ: 1st, To keep us ever mindful of His great love for us; 2d, To inspire us with sorrow for sin; 3d, To apply to our souls the graces and merits of His Passion and Death.

85. Whither did Christ's soul go after His death?

After Christ's death His soul descended into hell.

86. Did Christ's soul descend into the hell of the damned?

The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

Limbo means fringe or borderland. It is also called Abraham's bosom and Paradise. Luke 16: 23; 23: 24.

87. Why did Christ descend into Limbo?

Christ descended into Limbo to preach to the souls who were in prison — that is, to announce to them the joyful tidings of their Redemption.

Why were the souls of the just kept in Limbo?

The souls of the just were kept in Limbo, because they could not enter heaven until Christ had opened it for them.

88. Where was Christ's body while His soul was in Limbo?

While Christ's soul was in Limbo His body was in the Holy Sepulchre.

By whom was Christ's body buried?

In the evening, Joseph of Arimathea took down Christ's body from the Cross, laid it in Mary's lap, and afterward buried it in his own grave. Matt. 27 : 57; John 19: 38–42; Luke 23 : 53.

The Devotion of the Forty Hours' Adoration is in honor of the forty hours during which the body of Christ remained in the Sepulchre. (Appendix E.)

The Christian world has honored the Holy Sepulchre by shrines and pilgrimages, and by defending it against the attacks of the infidel Turks.

Read the story of the Crusades and Peter the Hermit (11th century).

89. On what day did Christ rise from the dead?

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

Why did Christ rise again?

Christ rose again to prove that He is God and that we also will rise again on the last day.

90. How long did Christ stay on earth after His resurrection?

Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

On what did Christ instruct His Apostles during these forty days?

During these forty days Christ instructed His Apostles on the organization of the Church, and on their duties to preach and to administer the Sacraments.

91. After Christ had remained forty days on earth whither did He go?

After forty days Christ ascended into heaven, and the day on which he ascended into heaven is called Ascension day.

Ascension Thursday — Holyday of obligation.

From what place did Christ ascend?

Christ ascended from the Mount of Olives where His Passion began. Luke 24 : 50, 51; Acts 1 : 9, 10.

92. Where is Christ in heaven?

In heaven Christ sits at the right hand of God the Father Almighty.

Why did Christ ascend into heaven?

Christ ascended into heaven, in order as man to

enter into His kingdom, to send down the Holy Ghost, to be our High Priest in heaven, and to prepare a place for us. Eph. 4: 10; John 16: 7; 14: 16; 14: 2.

93. What do you mean by saying that Christ sits at the right hand of God?

When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

What promise did Christ make the Apostles before He ascended?

Before He ascended, Christ promised to send the Holy Ghost to the Apostles.

LESSON NINTH.

ON THE HOLY GHOST AND HIS DESCENT UPON THE APOSTLES.

94. Who is the Holy Ghost?

The Holy Ghost is the third person of the Blessed Trinity.

Other names of the Holy Ghost: The Giver of Life, Ezec. 37:6; Spirit of Truth, John 15:26; Spirit of Christ, 1 Pet. 1:11; Spirit of God, 1 Cor. 6:11; the Paraclete, John 15:26; the Sanctifier, 2 Thess. 2:12.

95. From whom does the Holy Ghost proceed?

The Holy Ghost proceeds from the Father and the Son.

How are we to understand that the "Holy Ghost proceeds from the Father and the Son?"

The Holy Ghost proceeds from the Father and the Son, as the Infinite Love between them, and has the same nature as they.

96. Is the Holy Ghost equal to the Father and the Son?

The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

What means that "the Holy Ghost is the same Lord and God" as the Father and the Son?

The Holy Ghost is the same Lord and God as the Father and the Son, means that He is sovereign Master and Creator of all things, and is in no way inferior to the other Divine Persons.

"The Father, the Word, and the Holy Ghost; and these three are one." 1 John 5: 7.

97. On what day did the Holy Ghost come down upon the Apostles?

The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down

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upon the Apostles is called Whitsunday, or Pentecost.

Whitsunday or White-Sunday: So called, probably, from the white robes formerly given to the large numbers baptized on that festival; *Pentecost*, the Greek word meaning "fiftieth," because the Holy Ghost came down the fiftieth day after Easter.

98. How did the Holy Ghost come down upon the Apostles?

The Holy Ghost came down upon the Apostles in the form of tongues of fire. Acts 1:12.

What did the "tongues of fire" signify?

The tongues of fire signified the gifts bestowed upon the Apostles, and especially the gift of languages by which the Apostles were understood by men of various nations. Acts 2:11.

In what other forms had the Holy Ghost appeared?

The Holy Ghost had also appeared as a Dove at Christ's baptism, and as a Cloud at the Transfiguration. Matt. 3:16; 17:5.

Is the Holy Ghost still sent into the world?

The Holy Ghost is still sent in an invisible manner into the souls of the just, and especially in Confirmation and Holy Orders.

How long does the Holy Ghost remain in the soul?

The Holy Ghost remains in the soul as long as it is free from mortal sin.

99. Who sent the Holy Ghost upon the Apostles?

Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

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What effects did the Holy Ghost produce in the Apostles?

The Holy Ghost confirmed the Apostles in their faith, sanctified their souls, and fitted them with the gifts of tongues and miracles for their mission to "teach all nations."

100. Why did Christ send the Holy Ghost?

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

How does the Holy Ghost "sanctify the Church?"

The Holy Ghost sanctifies the Church by His abiding presence and by dispensing the truth and grace of Christ to all its members.

101. Will the Holy Ghost abide with the Church for ever?

The Holy Ghost will abide with the Church for ever, and guide it in the way of holiness and truth.

Is not the Holy Ghost everywhere?

As God, the Holy Ghost is everywhere; but, as the Spirit of Truth and the Sanctifier of souls, He is especially in the Church and its members.

Why should we practise devotion to the Holy Ghost?

We should practise devotion to the Holy Ghost, because He is the Sanctifier of souls, and with His divine aid we can do all that is necessary for eternal life.

Hymn: Come, Holy Ghost, Creator Blest; *Prayer:* Come, Holy Ghost, fill the hearts of Thy faithful, etc. **(Appendix.)**

LESSON TENTH.

ON THE EFFECTS OF THE REDEMPTION.

102. Which are the chief effects of the Redemption?

The chief effects of the Redemption are two: 1st, The satisfaction of God's justice by Christ's sufferings and death; 2d, The gaining of grace for men.

103. What do you mean by grace?

By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

Why is grace a "supernatural gift" of God?

Grace is a supernatural gift of God, because by His free will it is added to our natural gifts.

What are "the merits of Jesus Christ?"

The merits of Jesus Christ are His works and sufferings, which earned for us divine grace and eternal life.

104. How many kinds of grace are there?

There are two kinds of grace, sanctifying grace and actual grace.

Sanctifying—making holy or sanctified; *Actual*—making capable of acting holily.

105. What is sanctifying grace?

Sanctifying grace is that grace which makes the soul holy and pleasing to God.

Sanctifying grace is also called "habitual" grace, because it remains as a good *habit* in the soul. It is also called "justifying" grace, because it makes the soul *just* in God's sight.

How is sanctifying grace lost?

Sanctifying grace is lost by a single mortal sin.

When lost, how can sanctifying grace be regained?

Sanctifying grace, when lost, can be regained by an act of perfect contrition, or by receiving the sacrament of penance. (Lesson 18.)

How can sanctifying grace be preserved and increased?

Sanctifying grace can be preserved and increased by doing good works in the state of grace, and by using the means of grace offered by the Church.

106. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?

Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

Why are these called the Divine or Theological virtues?

Faith, Hope, and Charity are called the Divine or Theological virtues, because God Himself is their Author, their object, and their motive.

When ought we to make Acts of the Theological virtues?

We ought to make Acts of the Theological virtues frequently in the course of our life, particularly before

receiving the sacraments, and at the hour of death. (Appendix, p. 220.)

107. What is Faith?

Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

Is Faith necessary for salvation?

Faith is necessary for salvation, for our Lord says, "*He that believeth not shall be condemned.*" Matt. 16: 16.

"*Without faith, it is impossible to please God.*" Heb. 11: 6.

Is Faith alone sufficient for salvation?

Faith alone is not sufficient for salvation, for without good works it is dead and useless, as the body without the soul, is dead and worthless. James 2: 26.

What are the chief qualities of Faith?

The chief qualities of Faith are: 1st, *Universal*, believing all revealed truths; 2d, *Firm*, believing without doubt; 3d, *Lively*, living up to the teachings of Faith.

Ex.: Abraham, Gen. 12: 14; the Three Kings, Matt. 2: 2; the Early Christians, Acts 2: 44.

Why must we firmly believe all the truths revealed by God?

We must firmly believe all the truths revealed by God, because He is Truth Itself, and can neither deceive us, nor be Himself deceived.

Whence do we derive the truths that God has revealed?

From Holy Scripture and Tradition we derive the truths that God has revealed.

What are Holy Scripture and Tradition?

Holy Scripture or the Bible, is the *written word* of God; Tradition is His *unwritten word*, handed down to us by the Church. (Appendix A.)

Is the reading of Holy Scripture permitted to Catholics?

The reading of Holy Scripture is not only permitted to Catholics, but is also recommended as most profitable; but they may use only a text authorized by the Church.

Why may Catholics read only an authorized text of Holy Scripture?

Catholics may read only an authorized text of Holy Scripture, because the true text and its meaning are to be found only in the Catholic Church, and because there are many false editions of the Bible.

Is it enough to believe only those truths that are plainly stated in Holy Scripture?

No; we are bound also to believe the revealed truths that have come down to us from the Apostles by word of mouth, which are called Tradition.

Does not the Bible contain all the truths of Christ?

The Bible does not contain all the truths of Christ: the Apostles declared this fact, and bade the faithful to hold to their traditions. John 21: 25; 2 Thess. 2: 14.

What, therefore, is the Catholic Rule of Faith, by which we may know the revealed truths and their true meaning?

The Catholic Rule of Faith, by which we may know the revealed truths and their true meaning, is *the Bible and Tradition*, both interpreted and explained by the

Church, which is the pillar and ground of the truth. 1 Tim. 3 : 15.

108. What is Hope?

Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

Why must we "firmly trust in God?"

We must firmly trust in God because He is almighty and can give us all we need; moreover, He is generous in His promises and is faithful in keeping them.

What special promises has Christ made to us?

Christ has promised us His grace, temporal goods, help in our needs, answer to our prayers, forgiveness of sins, and eternal life.

109. What is Charity?

Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

Why must we "love God above all things for His own sake?"

We must love God above all things for His own sake, because He is infinitely perfect in Himself, most kind to us, and is worthy of all our love.

Why must we "love our neighbor as ourselves for the love of God?"

We must love our neighbor as ourselves for the love of God, because all men are creatures of God, and are

redeemed by Christ, who commanded us to love every one. (Lesson 29.)

Which are the Cardinal Virtues?

The Cardinal Virtues are Prudence, Justice, Fortitude, and Temperance. Wis. 8 : 7.

Ex.: 1, The five wise virgins, Matt. 25; 2, Tobias and the kid, Tob. 2 : 21; 3, Eleazar, 2 Mac. 6; 4, Judith 8 : 6.

Why are these called the Cardinal Virtues?

These are called the Cardinal Virtues, because the other moral virtues depend on these, as it were, hinges (Latin, *cardines*), and are guided and controlled by them.

110. What is actual grace?

Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

Actual grace is so called because it *acts* upon the mind and will, and enables the soul to *act* out its duty.

"*For it is God who worketh in you, both to will and to accomplish.*" Phil. 2 : 13.

How can we obtain actual grace?

We can obtain actual grace by doing good works, as prayer, fasting, and alms; and by hearing sermons, reading spiritual books, attending Church, and receiving the Sacraments.

111. Is grace necessary to salvation?

Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

Does God give necessary grace to all men?

God gives necessary and sufficient grace to all men, even to sinners and infidels, to save their souls.

"*God will have all men to be saved and to come to the knowledge of the truth.*" 1 Tim. 2: 4.

How should we co-operate with divine grace?

We should promptly and generously co-operate with divine grace, whenever the Holy Ghost offers it to us.

Ex.: St. Paul in his conversion; also 1 Cor. 15: 10.

112. Can we resist the grace of God?

We can and unfortunately often do resist the grace of God.

Ex.: The people of Jerusalem, Luke 19: 24; Matt. 23: 37; Exhortation, Ps. 94: 8.

In what ways is grace commonly resisted?

Grace is commonly resisted by neglecting duty, by paying no heed to warnings, and by rejecting advice and instruction.

113. What is the grace of perseverance?

The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

"*Be thou faithful unto death, and I will give thee the crown of life.*" Apoc. 2: 10.

"*He that shall persevere unto the end, he shall be saved.*" Matt. 24: 13.

LESSON ELEVENTH.

ON THE CHURCH.

114. Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?

The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption are the Church and the Sacraments.

The word "Church" here implies the religious society founded by Christ. (Question 126 and following.)

The "Sacraments" may be regarded as the chief means by which the members of the Church receive divine grace. (Lesson 13.)

115. What is the Church?

The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

Names of the Church: Kingdom of God, Matt. 12: 28; Fold of Christ, John 10: 16; Body of Christ, Col. 1: 18; House of God, Heb. 3: 6; City of God, Heb. 12: 22; New Jerusalem, Apoc. 3: 12.

Figures of the Church: Noah's Ark, Gen. 6: 14; Ark of the Covenant, Ex. 37: 1; Temple of Jerusalem, 2 Par. 3: 1; The Mustard Seed, Matt. 13: 31; Vineyard, Matt. 20: 1; Sheepfold, John 10: 16.

Of whom is the Church composed?

The Church is composed of the Pope, Bishops, and Priests, who teach; and of the laity, who are taught.

Who are the "lawful pastors" of the Church?

The Pope is pastor over the entire Church; Bishops rule in their own dioceses; and Priests conduct the parishes to which their bishop appoints them.

116. Who is the invisible Head of the Church?

Jesus Christ is the invisible Head of the Church.

"*He hath made Him head over all the Church.*" Eph. 1: 22.
"*Behold, I am with you all days.*" Matt. 28: 20.

Why is Christ the invisible Head of the Church?

Christ is the invisible Head of the Church because, though visible only in heaven, He still rules, governs, and preserves the Church, through the ministry of His Apostles and their successors. Eph. 1: 22.

117. Who is the visible Head of the Church?

Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

Other names of the Pope: Sovereign Pontiff; Father of Christendom; His Holiness; the Pope calls himself, "The Servant of the Servants of God."

Why is he called "our Holy Father?"

The Pope is called our Holy Father, because he is the spiritual Father of all Christians, from whom they receive the means of holiness that are in the Church.

Why is he "the Bishop of Rome?"

The Pope is the Bishop of Rome, because since St. Peter's time, the Popes have been elected as bishops of that city, and have generally lived there.

Why is he called "the Vicar of Christ?"

The Pope is called the Vicar of Christ, because He represents Christ, and acts in the name and place of Christ, over the whole Church.

Why does the Church need a visible Head?

The Church, as a visible society, needs a visible head, to preserve unity in faith, morals, and government, throughout the world.

118. Why is the Pope, the Bishop of Rome, the visible Head of the Church?

The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

When did Christ make St. Peter the "chief of the Apostles?"

Christ made St. Peter the chief of the Apostles, when He said to him, "*Feed My lambs; feed My sheep*"; moreover, St. Peter always acted as the chief Apostle, and was so recognized by the others. John 21 : 15; Matt. 10 : 2; Gal. 1 : 18.

How do we know that Christ made St. Peter "the visible Head of the Church?"

We know that Christ made St. Peter the visible Head of the Church, because He built His Church on Peter;

He gave Peter the keys of the Kingdom of Heaven; and He told Peter alone to feed the entire Church. Matt. 16 : 18; John 21 : 15.

How does the Pope become "the successor of St. Peter?"

The Pope is elected by the College of Cardinals to the Bishopric of Rome, in which See St. Peter labored for twenty-five years.

There have been three American Cardinals: Cardinal McCloskey of New York; Cardinal Gibbons of Baltimore; and Cardinal Taschereau of Quebec.

Did the office of St. Peter, as Head of the Church, end with his death?

The office of St. Peter, as Head of the Church, did not end with his death, for a head and centre of unity is necessary at all times in the Church destined to last for ever as Christ founded it.

There have been 263 Popes in succession to St. Peter in the See of Rome. Pius X, now gloriously reigning, is the 264th Pope: Joseph Sarto, born at Riese, June 2, 1835; elected Pope August 4, 1903; crowned August 9, 1903. Prayer for the Pope, Appendix.

119. Who are the successors of the other Apostles?

The successors of the other Apostles are the Bishops of the Holy Catholic Church.

Bishop—overseer. In the United States there are seventy-seven Bishops and fourteen Archbishops.

Over what parts of the Church do Bishops rule?

Bishops, appointed by the Pope, rule over their respective dioceses, and assist the Pope in the government of the entire Church. Acts 20: 28.

120. Why did Christ found the Church?

Christ founded the Church to teach, govern, sanctify, and save all men.

By whom are the members of the Church governed?

The laity are governed by their priests; the priests, by their bishops; and the bishops, by the Pope.

By what means does the Church "sanctify and save all men?"

The Church sanctifies and saves all men by means of the Mass, the Sacraments, and special blessings and devotions. (Appendixes E and G.)

What then must Catholics do to save their souls?

To save their souls, Catholics must: 1st, Believe all the teachings of the Church; 2d, Keep the Commandments of God and the Church; 3d, Pray to God and worthily receive the Sacraments.

"*If you be the children of Abraham, do the works of Abraham.*" John 8: 39.

121. Are all bound to belong to the Church?

All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

Why are all bound to belong to the Church?

All are bound to belong to the Church, because

Christ founded it for all nations and all times, and it alone possesses the means necessary for salvation.

What is the meaning of the saying, "Outside the Church, there is no salvation?"

This means that whoever through his own fault wilfully remains outside the true Church, will not be saved. Acts 2:47; Luke 10; John 10:16; Matt. 18.

Are all, who are not members of the Church, to be lost?

Those, who through no fault of their own remain outside the Church, and who lead good lives, belong to the soul, or invisible part, of the Church, and will be saved.

What should be our attitude toward those outside the Church?

We should pray fervently for those outside the Church, and by our charity and edifying lives aid the work of their conversion.

The Indian and Negro Missions, the Missions to non-Catholics, and the Society for the Propagation of the Faith are organized in this spirit and merit recognition and support.

How may the true Church of Christ be known by all?

The true Church of Christ may be known by all, by studying the attributes and marks of the Church, as set forth in Holy Scripture and as found in the Catholic Church alone.

LESSON TWELFTH.

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

122. Which are the attributes of the Church?

The attributes of the Church are three: authority, infallibility, and indefectibility.

What is meant by an attribute of the Church?

By an attribute of the Church is meant an internal quality or right belonging to the Church.

Authority — Right of the Church to teach and govern the members.

Infallibility — Right of the Church to teach without error.

Indefectibility — Right of the Church to teach and govern till the end of time.

123. What do you mean by the authority of the Church?

By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

"All power is given to me in heaven and in earth. Going therefore, teach ye all nations; teaching them to observe all things whatsoever I have commanded you." Matt. 28: 18–20.

Why are Catholics bound to obey the authority of the Church?

Catholics are bound to obey the authority of the Church, for Christ has said, "*He that heareth you, heareth Me*," and again, "*He that will not hear the*

Church, let him be to thee as the heathen and the publican." Luke 10:16; Matt. 18:17.

124. What do you mean by the infallibility of the Church?

By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

Why "cannot the Church err when it teaches a doctrine of faith or morals?"

The Church cannot err when it teaches a doctrine of faith or morals, by reason of Christ's promises and the abiding presence of the Spirit of Truth. Matt. 16:18; 28:20.

"*I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth.*" John 14:16, 17.

What is meant by a "doctrine of faith or morals?"

By a doctrine of faith or morals is meant a revealed truth we must believe, or a Christian practice we must observe, to be saved.

Can the Church teach any new doctrine?

The Church cannot teach any new doctrine; it merely declares that a truth is contained in revelation, and as such is to be believed by all.

125. When does the Church teach infallibly?

The Church teaches infallibly 1st, When it speaks through the Pope and Bishops united in general council, or, 2d, Through the Pope alone

when he proclaims to all the faithful a doctrine of faith or morals.

What is a General Council?

A General Council is an assembly of the bishops of the Catholic world, presided over by the Pope or his legate. (Appendix B.)

What recent instance is there of "the Pope alone" proclaiming a doctrine of the Church?

In 1854, Pope Pius IX, without convening the bishops of the world, proclaimed the doctrine of the Immaculate Conception.

126. What do you mean by the indefectibility of the Church?

By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

Indefectibility—not subject to defect or decay; indestructible; imperishable.

Why will the Church "last till the end of time?"

The Church will last till the end of time, because Christ promised to be with it all days, and said, "*The gates of hell shall not prevail against it.*" Matt. 16: 18; 28: 20.

When did Christ found the Church?

Christ founded the Church when He chose twelve Apostles to preside over the disciples, and made St. Peter the Head of all.

How were the beginnings of the Church made?

The beginnings of the Church were made at Pente-

cost, when some three thousand people were converted, and thereafter the Apostles preached the Gospel throughout the world and established many Christian communities.

The Acts of the Apostles, written by St. Luke, gives a short account of the first establishment of the early Christian churches, particularly through the labors of Sts. Peter and Paul during the first thirty years.

Did the Apostles meet with any opposition?

The Apostles met with violent opposition from the Jews and the Roman Emperors, and during the first three centuries, millions of Christian martyrs were put to death for the Faith.

Read the story of the Catacombs; the ten Roman persecutions; Fabiola by Cardinal Wiseman.

Have any persecutors of the Church succeeded against it?

None of the persecutors of the Church has succeeded against it; but it spread the more rapidly, while many of them were severely punished by God.

Ex.: Herod, Pilate, Nero, Diocletian, Julian the Apostate, Arius, Voltaire, Napoleon.

127. In whom are these attributes found in their fulness?

These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world.

The Infallibility of the Pope was defined as an article of faith at the Vatican Council (1870).

What does the Infallibility of the Pope mean?

The Infallibility of the Pope means that he cannot err when, as Teacher of all Christians, he defines a doctrine of faith or morals, to be believed by all the faithful.

Does this Infallibility of the Pope mean that he cannot sin or believe wrong?

The Infallibility of the Pope does not mean that he cannot sin, or as a private person, make an error, or be wanting in prudence.

128. Has the Church any marks by which it may be known?

The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

What is meant by the "marks" of the Church?

By the marks of the Church is meant those external signs by which Christ's true Church may be distinguished from all so-called churches.

Nicene Creed: "I believe in One, Holy, Catholic, and Apostolic Church."

129. How is the Church One?

The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

How many churches did Christ found?

Christ founded only one Church, as He taught only one faith, established it on one foundation, and clearly

said, "*There shall be one Fold and one Shepherd.*" John 10: 16.

"*One Lord, one Faith, one Baptism, one God and Father of all.*" Eph. 4: 5.

130. How is the Church Holy?

The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

Which are the chief means of holiness in the Church?

The chief means of holiness in the Church are the Mass, the Sacraments, the Commandments, and the approved Feasts, Ceremonies, and Devotions. (Appendixes D, E, F, G.)

Why, then, are not all members of the Church holy?

All the members of the Church are not holy, because some freely live contrary to the truths, laws, and practices of the Church, as Christ foresaw.

Ex.: Parables of the cockle and of the net. Matt. 13: 25, 47.

131. How is the Church Catholic or universal?

The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

What does the word "Catholic" mean?

The word "Catholic" means universal, *i. e.*, extending to all truths, times, and places.

Why must Christ's Church be Catholic?

Christ's Church must be Catholic because He came to save all men of every age and clime. Mark 16 : 15; Acts 1 : 8.

132. How is the Church Apostolic?

The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

In what ways, then, must the Church be Apostolic?

The Church must be Apostolic in its doctrines, its priesthood, and its mission. John 20 : 21; Gal. 1 : 8.

"Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." Eph. 2 : 20.

133. In which Church are these attributes and marks found?

These attributes and marks are found in the Holy Roman Catholic Church alone.

Why is the Catholic Church also called the "Roman" Church?

The Catholic Church is also called the Roman Church to emphasize that the centre of unity, which is an essential for the Universal Church, is in the Roman See.

How is the Catholic Church evidently One?

The Catholic Church is evidently One, because all Catholics profess the same creeds, worship at the same

sacrifice, and bishops, priests, and laity acknowledge and obey the same Holy Father.

How is the Catholic Church evidently Holy?

The Catholic Church is evidently Holy, not only in its founder Jesus Christ and His doctrine, but also in producing saints noted for heroic virtue, and in the special gifts of miracles and prophecies, which abide in it.

How is the Catholic Church evidently Universal?

The Catholic Church is evidently Universal, because it teaches all the truths of Christ, in all parts of the earth, and has existed in every age since His day.

How is the Catholic Church evidently Apostolic?

The Catholic Church is evidently Apostolic, because it dates back to the Apostles, holds their traditions, and its priests, through bishops and popes, have received Holy Orders from the Apostles.

Does not any of the non-Catholic denominations possess these four marks?

None of the non-Catholic denominations possesses these four marks, and consequently cannot be the true Church of Christ.

Why does none of the non-Catholic denominations possess Unity?

None of the non-Catholic denominations possesses Unity, because they lack supreme authority and have split into countless sects, with ever varying faith, worship, and government.

Why does none of the sects possess Sanctity?

None of the sects possesses Sanctity, because their founders were not, as a rule, holy men; they reject

many of Christ's means of holiness; and they cannot produce any saints of heroic virtue.

Why can none of the sects be called Catholic?

None of the sects can be called Catholic, because no one of them possessing any unity, is spread over the earth; none dates farther back than a few centuries; and none teaches all the truths of Christ.

Why is none of the sects Apostolic?

None of the sects is Apostolic, because they all separated from the Apostolic Church in later years; they reject Apostolic tradition; and have no Apostolic succession in the invalid Orders of their ministers.

134. From whom does the Church derive its undying life and infallible authority?

The Church derives its undying life and infallible authority from the Holy Ghost, the Spirit of Truth, who abides with it for ever.

135. By whom is the Church made and kept One, Holy, and Catholic?

The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

What general rights and duties have we, as Catholics?

As Catholics, we have a right to the means of grace supplied by the Church; and, in turn, we are bound to observe the Church's laws, obey our pastors in spiritual matters, and help to support the Church and its ministers.

LESSON THIRTEENTH.

ON THE SACRAMENTS IN GENERAL.

136. What is a Sacrament?

A Sacrament is an outward sign instituted by Christ to give grace.

Why did Christ make use of outward signs for the Sacraments?

Christ made use of outward signs for the Sacraments that the graces conferred by these means might be easily recognized by those using them.

137. How many Sacraments are there?

There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Why has the Church appointed ceremonies in giving the Sacraments?

The Church has appointed ceremonies to show forth the nature and excellence of the Sacraments, and to excite our reverence for them.

138. Whence have the Sacraments the power of giving grace?

The Sacraments have the power of giving grace from the merits of Jesus Christ.

How should we esteem the Sacraments?

We should esteem the Sacraments as the precious

channels of divine grace and the chief means of salvation, and should have a great desire to receive them.

139. What grace do the Sacraments give?

Some of the Sacraments *give* sanctifying grace, and others *increase* it in our souls.

What means "some Sacraments give sanctifying grace?"

This means that some Sacraments give sanctifying grace to those who are in grievous sin and lack divine grace.

What means "other sacraments increase it in our souls?"

This means that other Sacraments give additional grace to those who already have received and have preserved sanctifying grace.

140. Which are the Sacraments that give sanctifying grace?

The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

141. Why are Baptism and Penance called Sacraments of the dead?

Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

In what sense is grace "the life of the soul?"

Grace is the supernatural life of the soul, by which it lives in union with Christ and shares in His life.

"I am come that they may have life, and may have it more abundantly." John 10:10.

142. Which are the Sacraments that increase sanctifying grace in our soul?

The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

143. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

What then must one do to receive these Sacraments worthily?

To receive these Sacraments worthily, one must turn his heart from mortal sin and must observe the laws of the Church in receiving them.

144. What sin does he commit who receives the Sacraments of the living in mortal sin?

He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

What is a sacrilege?

A sacrilege is an abuse of what pertains to the service of God.

How many kinds of sacrilege are there?

There are three kinds of sacrilege: 1st, *Personal*, if directed against a priest or religious; 2d, *Real*, if against a holy object; 3d, *Local*, if against a place dedicated to divine worship.

Ex.: King Baltassar desecrating the Sacred Vessels, Dan. 5; Christ driving the money changers out of the Temple, John 2:15.

145. Besides sanctifying grace do the Sacraments give any other grace?

Besides sanctifying grace the Sacraments give another grace, called sacramental.

146. What is sacramental grace?

Sacramental grace is a special help which God gives, to attain the end of which he instituted each Sacrament.

What special sacramental grace is given by each of the Sacraments?

Baptism gives grace to lead a Christian life; Confirmation, to confess the Faith without fear; the Holy Eucharist, to nourish spiritual life; Penance, to avoid

sin in the future; Extreme Unction, to fit us for entrance into heaven; Holy Orders, to discharge the priestly duties; and Matrimony, to live holily in the married state.

147. Do the Sacraments always give grace?

The Sacraments always give grace, if we receive them with the right dispositions.

Which are the right dispositions for worthily receiving the Sacraments?

The right dispositions for worthily receiving the Sacraments are to make due preparation of soul and body, and to be desirous to receive them.

Do all, who receive the Sacraments, receive the same amount of grace?

In receiving the Sacraments, grace is given in proportion to our own dispositions; hence, we should endeavor to receive them with the most worthy dispositions.

148. Can we receive the Sacraments more than once?

We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

149. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

150. What is the character which these Sacraments imprint in the soul?

The character which these Sacraments imprint in the soul is a spiritual mark which remains for ever.

What effects have these characters upon the soul?

These characters confer a special dignity and the power to perform special duties; as, Baptism makes us citizens in Christ's Kingdom; Confirmation makes us soldiers of Christ, our King; Holy Orders makes the officers of the Christian army.

151. Does this character remain in the soul even after death?

This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

Which is the most necessary Sacrament?

Baptism is the most necessary Sacrament, because no other Sacrament can be received before it, and without it no one can enter heaven.

Which is the holiest Sacrament?

The Holy Eucharist is the holiest Sacrament, because it not only gives grace, but contains Jesus Christ, the Author of all grace.

What use should we make of the Sacraments?

We should frequently receive the Sacraments with

worthy dispositions, according to our state in life, and should thank God for having instituted them.

"The Sacraments are the salvation of those who receive them aright; the damnation of those who misuse them." St. Augustine.

LESSON FOURTEENTH.

ON BAPTISM.

152. What is Baptism?

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.

How does Baptism make us "Christians and children of God?"

Baptism makes us Christians and children of God, by admitting us into the Church of Christ and by taking away original sin which made us "children of wrath."

"*You are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ.*" Gal. 3: 27.

Why are the baptized "heirs of heaven?"

The baptized are heirs of heaven because they are made joint heirs with Christ of eternal glory. Rom. 8: 15.

What character does Baptism imprint upon the soul?

Baptism imprints upon the soul the character of

citizenship in Christ's kingdom, and entitles us to share in the prayers and blessings of the Church.

153. Are actual sins ever remitted by Baptism?

Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

"Do penance and be baptized every one of you in the name of Jesus Christ for the remission of your sins." Acts 2 : 38.

154. Is Baptism necessary to salvation.

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven." John 3 : 5.

How soon after birth should children be baptized?

Children should be baptized as soon after birth as they can with safety be brought to the church; to needlessly defer Baptism is a sin.

155. Who can administer Baptism?

The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.

What is meant by "a case of necessity?"

By a case of necessity is meant a condition in which the child is in danger of death before a priest can be had.

In such a case of necessity, who should be asked to baptize?

In such a case of necessity, the most capable one present should be asked to baptize; but a Catholic should be preferred to a non-Catholic, and a stranger rather than the child's parents or relatives.

Outside a case of necessity, what order should be observed?

Outside a case of necessity, the child to be baptized should be brought to the parish church to which the parents belong.

156. How is Baptism given?

Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

What kind of water should be used in Baptism?

In Solemn Baptism, baptismal water is used; in private Baptism, any common water or holy water may be used.

In what manner should the water be used?

The water should be poured on the head of the child, and in such a quantity as to flow and wash the skin of the head.

What should be done after private Baptism?

After private Baptism, parents are obliged to bring the child to the Church to have the ceremonies supplied, and should mention the fact of the private Baptism to the priest.

157. How many kinds of Baptism are there?

There are three kinds of Baptism: Baptism of water, of desire, and of blood.

Is each of these kinds of Baptism a true Sacrament?

Baptism of water alone is a sacrament, but the others remit sin and its punishment.

158. What is Baptism of water?

Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

The words "*In the name of the Father*," etc., are not sufficient; care must be taken to say the words, "*I baptize thee in the name of the Father*," etc.

159. What is Baptism of desire?

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

Ex.: The Emperor Valentinian II was on his way to Milan to be baptized when he was killed; the Patriarchs and Prophets of the Old Law had Baptism of desire.

160. What is Baptism of blood?

Baptism of blood is the shedding of one's blood for the faith of Christ.

Ex.: The Holy Innocents, December 28; St. John the Baptist, August 29; St. Emerentiana, January 22.

161. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

Is the Baptism administered by heretics or non-Catholic ministers a true Baptism?

Baptism by heretics or non-Catholic ministers is a true Baptism, if they properly use the water and words together, and intend to do what Christ ordained.

162. What do we promise in Baptism?

In Baptism we promise to renounce the devil with all his works and pomps.

What are these baptismal promises also called?

These baptismal promises are also called the Baptismal Vows; and in the case of infants, they are pronounced by the sponsors.

What means "to renounce the devil with all his works and pomps?"

This means to reject the devil, to avoid sin, and to detest the false maxims and vanities of the world.

163. Why is the name of a saint given in Baptism?

The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

164. Why are godfathers and godmothers given in Baptism?

Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

May non-Catholics act as sponsors?

Non-Catholics, apostates, and members of secret societies are not permitted to act as sponsors.

Do the baptized person and his sponsors contract a relationship?

The baptized person as well as his parents contract a spiritual relationship with the sponsors, so that the sponsors cannot marry the baptized or his parents.

165. What is the obligation of a godfather and a godmother?

The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

What lesson should we learn from these truths about Baptism?

From these truths about Baptism, we should learn to be mindful of the dignity conferred on us by it, ever to live as true Christians, and to renew from time to time our Baptismal Vows.

LESSON FIFTEENTH.

ON CONFIRMATION.

166. What is Confirmation?

Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

How does Confirmation make us "strong and perfect Christians?"

Confirmation makes us strong and perfect Christians by increasing the grace of our Baptism, enabling us to fearlessly profess our faith.

How does Confirmation make us "soldiers of Jesus Christ?"

Confirmation makes us soldiers of Jesus Christ by enrolling us in the army of Christ, to fight bravely against the army of the devil.

Did the Apostles administer Confirmation.

The Apostles administered Confirmation as at Samaria and Ephesus. Acts 8 : 17 ; 19 : 6.

167. Who administers Confirmation?

The bishop is the ordinary minister of Confirmation.

Why are bishops the ministers of Confirmation?

Bishops are the ministers of Confirmation, because it

was reserved to the Apostles, and it becomes the officers of Christ's army to enroll the soldiers of Christ.

May a priest ever give Confirmation?

In cases of urgent necessity, a priest may be delegated by the Pope to give Confirmation.

Ex.: Archbishop Carroll, before his consecration, was delegated by the Holy See to administer Confirmation.

168. How does the bishop give Confirmation?

The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

Why does the bishop "extend his hands over those who are to be confirmed?"

The bishop extends his hands over those who are to be confirmed, to indicate that the Holy Ghost takes them under His protection and gives His graces to them.

169. What is holy chrism?

Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

What does the holy chrism signify.

The oil denotes the sweetness and strength of divine grace, and the balm signifies the good odor of Christian virtue. 2 Cor. 2: 15.

170. What does the bishop say in anointing the person he confirms?

In anointing the person he confirms the bishop says: *I sign thee with the sign of the*

cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Why is the sign of the cross made?

The sign of the cross is made to indicate the standard under which we fight, following the leadership of our crucified Saviour.

171. What is meant by anointing the forehead with chrism in the form of a cross?

By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

"*I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth.*" Rom. 1: 16.

How must we openly profess and practise our faith?

We must openly profess and practise our faith: 1st, By leading good Catholic lives; 2d, By assisting at divine worship and receiving the Sacraments; 3d, By never being ashamed to be known as Catholics.

172. Why does the bishop give the person he confirms a slight blow on the cheek?

The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

"*He that shall lose his life for My sake, shall find it.*" Matt. 10: 39.

173. To receive Confirmation worthily is it necessary to be in the state of grace?

To receive Confirmation worthily it is necessary to be in the state of grace.

174. What special preparation should be made to receive Confirmation?

Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

The hymn to the Holy Ghost and the prayer, "Come Holy Ghost," are appropriate for those to be confirmed. (Appendix.)

175. Is it a sin to neglect Confirmation?

It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.

Why is a saint's name usually taken at Confirmation?

A saint's name is usually taken at Confirmation to teach us to look to the saint as our model in the spiritual warfare, as soldiers look to their captain.

Why is a sponsor given at Confirmation?

A sponsor is given at Confirmation to instruct us in our duties, and to assist us in fulfilling them.

What duties do we assume in Confirmation?

In Confirmation we assume the duties: 1st, Of pro-

fessing our faith, as occasion demands; 2d, Of never denying our faith on any account; 3d, Of being faithful unto death, as good soldiers of Christ. Apoc. 2 : 10.

LESSON SIXTEENTH.

ON THE GIFTS AND FRUITS OF THE HOLY GHOST.

176. Which are the effects of Confirmation?

The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

What other effect has Confirmation?

Confirmation also imprints on the soul the character of a soldier of Christ, to fight under His banner against all His and our own spiritual enemies.

177. Which are the gifts of the Holy Ghost?

The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord. Is. 11: 2, 3.

Why are these called the "gifts of the Holy Ghost?"

These are called the gifts of the Holy Ghost because they are His special graces, given to enable us to obey Him promptly.

For what purpose are these gifts bestowed?

Wisdom, Understanding, Counsel, and Knowledge are given to remove ignorance from the soul; Fortitude, Piety, and Fear of the Lord, to heal the wounds of sin.

178. Why do we receive the gift of Fear of the Lord?

We receive the gift of Fear of the Lord to fill us with a dread of sin.

"*The fear of the Lord, that is wisdom.*" Job 28:28.

Ex.: Holy Simeon in the Temple, Luke 2:25; the Three Children in the Furnace; the Martyrs.

179. Why do we receive the gift of Piety?

We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

"*Godliness is profitable unto all things.*" 1 Tim. 4:8.

180. Why do we receive the gift of Knowledge?

We receive the gift of Knowledge to enable us to discover the will of God in all things.

"*Knowledge is a fountain of life to him that possesseth it.*" Prov. 16:22.

Ex.: St. Thomas Aquinas before the Altar; St. Ignatius Loyola at Manresa; Curé of Ars; the Apostles after Pentecost, Luke 24:49.

181. Why do we receive the gift of Fortitude?

We receive the gift of Fortitude to strengthen us to do the will of God in all things.

"*Labor as a good soldier of Christ.*" 2 Tim. 2:3.

Ex.: Josue, Jos. 10:8; Gideon, Judges 6:34; David, 1 Ki. 17:32; the Martyrdom of Eleazar, 2 Mac. 6:18–31; St. Agnes before her judges, January 21.

182. Why do we receive the gift of Counsel?

We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

"*The Holy Ghost shall teach you in the same hour what to say.*" Luke 12 : 12.

Ex.: Moses in dealing with the Israelites; the Judgment of Solomon, 3 Ki. 5 : 3.

183. Why do we receive the gift of Understanding?

We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

Ex.: St. Catharine of Alexandria before the pagan doctors, November 25; St. Jerome, September 30; St. Alphonsus Liguori, August 2.

184. Why do we receive the gift of Wisdom?

We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

"*Get wisdom, because it is better than gold.*" Prov. 16 : 16.

Ex.: King Solomon, 3 Ki. 3 : 12; St. Charles Borromeo, November, 4.

185. Which are the Beatitudes?

The Beatitudes are: 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Matt. 5: 3–10.

These Beatitudes were announced by our Lord during His Sermon on the Mount, and were spoken not only to the Apostles, but to the multitude also.

Ex.: 1. Our Lord in life and death; our Blessed Lady, Luke 2:7; the early Christians, Acts 4:34.

2. Moses, Num. 12: 3; David, Ps. 131: 1; St. Francis de Sales, January 29.

3. Elias, 3 Ki. 19:4; Christ weeping over Jerusalem, Luke 19:41.

4. Simeon in Jerusalem, Luke 2:25; St. Antony of Padua, June 13.

5. Our Lord towards sinners and His enemies; St. Paul, 1 Cor. 16:1.

6. Judith, Judith 8: 8; St. Agnes, January 21; St. Thomas Aquinas, March 7; St. Aloysius, June 21.

7. Abraham, Gen. 13:8; St. Stephen, December 26; the Popes in the Middle Ages.

8. Joseph, Gen. 37; our Lord and the Apostles; the Martyrs and Confessors.

Why are these called the Beatitudes?

These are called the Beatitudes, because in them our Lord shows wherein true happiness (Latin, *beatitudo*) consists, and how it is to be secured.

186. Which are the twelve fruits of the Holy Ghost?

The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-Suffering, Mildness, Faith, Modesty, Continency, and Chastity.

Why are these called "the fruits of the Holy Ghost?"

These are called the fruits of the Holy Ghost, because they are the ripe product of His graces.

How may these fruits of the Holy Ghost be classified?

Some of them relate to God, as Charity, Joy, and Peace; some relate to our neighbor, as, Patience, Benignity, Goodness, Long-Suffering, Faith, and Mildness; some refer to ourselves, as, Modesty, Continency, and Chastity.

LESSON SEVENTEENTH.

ON THE SACRAMENT OF PENANCE.

187. What is the Sacrament of Penance?

Penance is a Sacrament in which the sins committed after Baptism are forgiven.

What four meanings has the word "Penance?"

The word Penance means: 1st, The virture of repentance; 2d, The punishment endured for sin; 3d, The good works imposed by the priest in confession; 4th, The Sacrament of Penance.

Which sins are forgiven in the Sacrament of Penance?

All sins, whether mortal or venial, committed after Baptism, are forgiven in the Sacrament of Penance.

Is the Sacrament of Penance necessary?

The Sacrament of Penance is necessary as the ordinary means of salvation for those who after Baptism have fallen into mortal sin.

St. Jerome calls Penance "The second plank after shipwreck."

188. How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

Which are the words of "absolution?"

The words of absolution are, "*I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"

Which are the effects of the Sacrament of Penance?

The effects of the Sacrament of Penance are: 1st, It remits the guilt of sin and the debt of eternal punishment; 2d, It restores or increases sanctifying grace and

the merits of past good works; 3d, It reconciles us with God and gives peace of mind; 4th, It affords strength against relapse into sin.

189. How do you know that the priest has the power of absolving from the sins committed after Baptism?

I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "*Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.*"

Did Christ give this power only for the Apostles?

This power is handed down to the successors of the Apostles, the bishops and priests of Christ's Church, since it was for the good of the Church to the end of time.

190. How do the priests of the Church exercise the power of forgiving sins?

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

Why is it necessary to confess our sins?

It is necessary to confess our sins, because without confession, the priest could not know which sins to

forgive or which to retain; moreover, Confession has been practised from the earliest times. Prov. 28: 13; Ecclus. 4: 31; 1 John 1: 9; James 5: 16.

191. What must we do to receive the Sacrament of Penance worthily?

To receive the Sacrament of Penance worthily we must do five things:

1. We must examine our conscience.

2. We must have sorrow for our sins.

3. We must make a firm resolution never more to offend God.

4. We must confess our sins to the priest.

5. We must accept the penance which the priest gives us.

Is it advisable to use a prayer-book in preparing for the Sacrament of Penance?

It is advisable to use a prayer-book in preparing for the Sacrament of Penance, so that one may become familiar with the prayers and forms connected with the Sacrament.

192. What is the examination of conscience?

The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

What faults are to be avoided in examining our conscience?

In examining our conscience we should avoid haste or carelessness, and undue anxiety.

What means "since our last worthy confession?"

This means that we must make sure of the time of our last confession that was good in every respect, and must examine our conscience to find what sins we have committed since that time.

193. How can we make a good examination of conscience?

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

What practice will make this examination of conscience easy for us?

To make a daily examination of conscience at night prayers and to go to confession regularly, will make it easy for us to examine our conscience in preparing for confession.

194. What should we do before beginning the examination of conscience?

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

Having examined our conscience carefully, what should we next do?

Having carefully examined our conscience, we should next bestow still greater care on contrition for our sins, which is the most necessary part of the Sacrament.

Why is contrition or sorrow for sin the most necessary part of the Sacrament?

Contrition or sorrow for sin is the most necessary part of the Sacrament, because we can never have our sins forgiven, unless we are truly sorry for having committed them.

LESSON EIGHTEENTH.

ON CONTRITION.

195. What is contrition, or sorrow for sin?

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

Ex.: Mary Magdalen, Luke 7, 37-50; St. Peter, Matt. 26, 75; David, 2 Ki. 12.

196. What kind of sorrow should we have for our sins?

The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

How may we be sure that we have the proper kind of sorrow for our sins?

We may be sure that we have the proper kind of sorrow for our sins, if we correct our evil habits, repair any

injury we have done and avoid what would likely lead us into sin again.

197. What do you mean by saying that our sorrow should be interior?

When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

"*Be converted to me with all your heart.*" Joel 2: 12.

Is it not well then to memorize an Act of Contrition?

It is well to memorize an Act of Contrition, but when reciting it, we must mean what we say.

198. What do you mean by saying that our sorrow should be supernatural?

When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

Examples of mere natural sorrow: Esau, Gen. 27: 38; King Pharao, Ex. 11: 10; King Antiochus, 2 Mac. 9: 12.

How may we excite ourselves to supernatural sorrow for our sins?

We may excite ourselves to supernatural sorrow for our sins, by prayer and by considering the infinite goodness of God, the sufferings of Christ, the loss of heaven, and the punishments of hell.

199. What do you mean by saying that our sorrow should be universal?

When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

"*Do penance for all your iniquities.*" Ezec. 18: 30.

Should we not be sorry also for venial sins?

We should be sorry also for venial sins, as offenses against God; and without this sorrow, we cannot obtain pardon for these sins.

What should one do at confession, if he has not committed any sin since his last confession?

In this case, he should confess some sin of his past life, for which he is truly sorry.

200. What do you mean when you say that our sorrow should be sovereign?

When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

Is it necessary to feel intensely such sorrow for sin?

It is not necessary to feel intensely such sorrow, as for temporal evils, though sometimes supernatural sorrow may have the outward effects of natural sorrow.

Ex.: Mary Magdalen, Luke 7: 38; St. Peter, Matt. 26: 75; David, 2 Ki. 12: 16.

201. Why should we be sorry for our sins?

We should be sorry for our sins, because sin is the greatest of evils and an offense against

God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

"*Know then and see that it is a bitter thing for thee to have left the Lord thy God.*" Jer. 2 : 19.

202. How many kinds of contrition are there?

There are two kinds of contrition: perfect contrition and imperfect contrition.

203. What is perfect contrition?

Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

Of what special value is perfect contrition?

Perfect contrition has the special value of remitting sins immediately, even before confession, though it implies the intention of confessing them later.

When should we make an Act of perfect contrition?

We should make an Act of perfect contrition from time to time in the course of life, particularly at the hour of death, or when our life is in danger.

204. What is imperfect contrition?

Imperfect contrition is that by which we hate what offends God, because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

Imperfect contrition is sometimes called *attrition*.

205. Is imperfect contrition sufficient for a worthy confession?

Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

Why "should we endeavor to have perfect contrition?"

We should endeavor to have perfect contrition, because it remits the guilt and punishment of sin immediately, and by it we gain more actual graces than by imperfect contrition.

206. What do you mean by a firm purpose of sinning no more?

By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

Is a mere wish or desire to avoid sin sufficient for forgiveness?

A mere wish or desire to avoid sin is not sufficient; we must make up our minds with God's help to keep away from all that would likely lead us into sin.

207. What do you mean by the near occasions of sin?

By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.

What qualities should our purpose of amendment have?

Our purpose of amendment should be: 1st, *Firm* and lasting; 2d, *Universal*, extending to all grievous sins in the future; 3d, *Efficacious*, taking the means to avoid sin, especially by following the advice of our confessor.

LESSON NINETEENTH.

ON CONFESSION.

208. What is Confession?

Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

In case of danger of death, may not one's confession be made to any priest?

A person in danger of death may make his confession to any priest, for then the Church supplies the necessary authority to absolve.

209. What sins are we bound to confess?

We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

Why is "it well also to confess our venial sins?"

It is well also to confess our venial sins: 1st, Because it is safer, since it is difficult sometimes to know

whether a sin is mortal or venial; 2d, We thereby obtain the remission of some temporal punishment, receive good advice, and secure greater peace of mind.

210. Which are the chief qualities of a good Confession?

The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

What other qualities are desirable in Confession?

Our Confession should also be: 1st, *Simple*, speaking only of our own sins and their necessary circumstance; 2d, *Distinct*, so that the confessor will understand; 3d, *Particular*, avoiding general, meaningless statements. 2 Ki. 24:17.

211. When is our Confession humble?

Our Confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

Ex.: Prodigal Son, Luke 15:21; Publican and Pharisee, Luke 18:12.

Should any one hesitate to confess his sins on account of feelings of shame?

No; because the priest dare not make known what is said in confession, and he is ever ready to deal kindly with the contrite sinner.

What is meant by the Seal of Confession?

By the Seal of Confession is meant the absolute silence to be kept by the priest about knowledge gained

in confession, so that even to save his own life, he may not speak of anything prejudicial to his penitent.

Ex.: St. John Nepomucene, May 22.

What must one do, if he overhears another's confession?

If one overhears another's confession, he is bound to secrecy under the pain of mortal sin; the penitent himself should also observe secrecy as a matter of prudence.

How should the penitent regard the priest in confession?

The penitent should regard the priest in confession, as a spiritual father, physician, and judge, who holds the place of God in his regard.

Are Catholics free to choose their confessors?

Catholics are free to choose as their confessors any priests authorized to hear confessions, yet it is well to have a regular confessor.

212. When is our Confession sincere?

Our Confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

"Accuse thyself, and God will excuse thee; excuse thyself, and God will accuse thee." St. Augustine.

213. When is our Confession entire?

Our Confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.

What things should be avoided in confessing our sins?

In confessing our sins we should avoid all unnecessary details, and should not mention the name of any person, accessory to our sin.

214. What should we do if we cannot remember the number of our sins?

If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

General statements which are meaningless should be avoided, as, "*I have not loved God with my whole heart*," "*I have been very wicked*," etc.

What usually makes it difficult to remember the number of one's sins?

Neglect of daily examination of conscience and failure to approach the sacraments frequently, make it difficult to remember the number of one's sins.

215. Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

If, without our fault, we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession, if it again comes to our mind.

Why must a sin, forgotten in a previous confession, be told in a later confession?

The forgotten sin must be told to prove our sincerity, to know that it has come under the grace of absolution, and to receive advice about it.

216. Is it a grievous offense wilfully to conceal a mortal sin in Confession?

It is a grievous offense wilfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

What means "wilfully to conceal a mortal sin?"

This means to keep back a mortal sin, or a necessary circumstance connected with it, or to gloss it over so as to make it appear different.

217. What must he do who has wilfully concealed a mortal sin in Confession?

He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also tell all the sins he has committed since his last worthy Confession.

What should we do to avoid the danger of making a bad confession?

To avoid the danger of making a bad confession, we should: 1st, Take time to prepare well for confession; 2d, Pray for the grace of humility to overcome any false shame or fear the devil may suggest; 3d, Tell the more grievous sins first, and, if timid, ask the priest to help us to confess well.

What is meant by a General Confession?

By a General Confession is meant the telling of the sins of the whole, or of a part, of one's life.

When is a General Confession necessary?

A General Confession is necessary, if a bad confession has been made.

When is a General Confession advisable?

A General Confession is advisable, when entering upon a new state of life, in a dangerous illness, or at the time of a mission.

If one were in mortal sin and in danger of death, without being able to get a priest, what should be done?

In these circumstances, one should make an Act of Perfect Contrition with the desire to go to confession.

If present with the sick or dying, whether Catholics or non-Catholics, it is of great importance to help them to make an Act of Perfect Contrition, that they may obtain pardon for their sins.

What is sacramental penance?

Sacramental penance is the doing of the good works given us by the priest in confession.

218. Why does the priest give us a penance after Confession?

The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

What is meant by "the temporal punishment due to our sins?"

The temporal punishment due to our sins is the punishment which we have to undergo either on earth or in purgatory.

Is it a sin to neglect our penance?

If by wilful neglect we fail to do our penance, we commit a sin in proportion to the amount of the penance and of our negligence.

219. Does not the Sacrament of Penance remit all punishment due to sin?

The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

Ex.: Adam, Gen. 3:17; Moses, Deut. 3:26; 34:4; David, 2 Ki. 12:13, 14.

220. Why does God require a temporal punishment as a satisfaction for sin?

God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.

"*Do penance for all your iniquities, and iniquity shall not be your ruin.*" Ezec. 18:30.

"*Except you do penance, you shall all likewise perish.*" Luke 13:5.

221. Which are the chief means by which we satisfy God for the temporal punishment due to sin?

The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

What special efficacy have Prayer, Fasting, and Almsgiving?

Prayer appeases God; Fasting chastises ourselves; and Almsgiving helps to satisfy our neighbor.

222. Which are the chief spiritual works of mercy?

The chief spiritual works of mercy are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

Why are these called the "spiritual" works of mercy?

These are called the spiritual works of mercy, because they relate to the soul and its eternal interests.

223. Which are the chief corporal works of mercy?

The chief corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

Why are these called the "corporal" works of mercy?

These are called the corporal works of mercy, because they relate to the relief of bodily wants.

In what spirit should these works of mercy be done?

These works of mercy should be done for Christ's

sake, promptly and pleasantly, without vanity or hope of earthly reward, yet in such a way as to edify and encourage our neighbor. Matt. 6: 1; 5: 16; Gal. 6: 10.

LESSON TWENTIETH.

ON THE MANNER OF MAKING A GOOD CONFESSION.

224. What should we do on entering the confessional?

On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, *Bless me, father;* then add, *I confess to Almighty God and to you, father, that I have sinned.*

The priest in confession blesses the penitent with the words: "*May the Lord be in thy heart and on thy lips that thou mayest rightly confess thy sins. In the name of the Father,*" etc.

225. Which are the first things we should tell the priest in Confession?

The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion.

Should we tell whether we received absolution at our last Confession?

We should state this fact; for, if we did not get absolution, we must tell also the sins of our last Confession.

226. After telling the time of our last Confession and Communion what should we do?

After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

Which circumstances of sin should we mention?

We should mention only those circumstances that alter or aggravate the sin.

227. What must we do when the confessor asks us questions?

When the confessor asks us questions we must answer them truthfully and clearly.

Would it be very sinful not to "answer truthfully and clearly?"

It would be very sinful not to answer truthfully and clearly, for it would be lying not to man, but to the Holy Ghost. Acts 5 : 5–10.

228. What should we do after telling our sins?

After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

What should be done, if one has not understood the penance given?

If one has not understood the penance given, he should ask the priest to repeat it.

229. How should we end our Confession?

We should end our Confession by saying, *I also accuse myself of all the sins of my past life*, telling, if we choose, one or several of our past sins.

Why is this telling of one or several of our past sins recommended?

This practice is recommended to inspire us with greater sorrow and to gain additional grace to avoid like sins.

230. What should we do while the priest is giving us absolution?

While the priest is giving us absolution we should from our heart renew the Act of Contrition.

What do the words "renew the Act of Contrition" imply?

These words imply that we have recited the Act of Contrition before entering the confessional.

What should we do after leaving the confessional?

After leaving the confessional, we should thank God for pardoning our sins, and, if possible, we should perform the penance given us.

Does this penance always make full satisfaction for our sins?

This penance does not always make full satisfaction for our sins; hence, we should add to it other prayers and good works, and should try to gain Indulgences.

LESSON TWENTY-FIRST.

ON INDULGENCES.

231. What is an Indulgence?

An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

What does the Church teach concerning Indulgences?

The Church teaches that Christ gave power to the Church to grant Indulgences, and that they are most useful to Christians.

"*Whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*" Matt. 16: 19; 2 Cor. 2: 10.

232. Is an Indulgence a pardon of sin, or a license to commit sin?

An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

Why does the Church grant Indulgences?

The Church grants Indulgences to assist our weakness and to supply the insufficiency of our satisfaction for sin.

233. How many kinds of Indulgences are there?

There are two kinds of Indulgences — Plenary and Partial.

Plenary — entire, including all; *Partial* — only in part, not complete.

234. What is a Plenary Indulgence?

A Plenary Indulgence is the full remission of the temporal punishment due to sin.

Ex.: The Jubilee; the Holy Year; the Portiuncula (August 2); the Papal blessing.

To whom are Plenary Indulgences granted?

Plenary Indulgences are granted to members of the Church, who perform certain good works, receive the sacraments of Penance and the Eucharist, and pray for the intentions of the Pope.

235. What is a Partial Indulgence?

A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

Ex.: An indulgence of one year; three hundred days; quarantine, or forty days, etc.

These years or days mean that as much of the temporal punishment is remitted as would have been atoned for by a similar period of the early canonical penance.

236. How does the Church by means of Indulgences remit the temporal punishment due to sin?

The Church by means of Indulgences remits the temporal punishment due to sin by apply-

ing to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

What is meant by the "superabundant satisfactions of the Blessed Virgin Mary and of the saints?"

By these is meant the store of good works and satisfactions of the saints, over and above what was needed for their salvation.

237. What must we do to gain an Indulgence?

To gain an Indulgence we must be in the state of grace and perform the works enjoined.

To whom may we apply Indulgences?

We may apply Indulgences to ourselves, or, if they are declared applicable, to the souls in purgatory, asking God to let our good works pay the debt of the holy souls.

How should we value and gain Indulgences?

We should value Indulgences as rich spiritual treasures, and should never miss an opportunity of gaining them either for ourselves or for the souls in purgatory.

Indulgenced Prayers, Appendix, p. 222.

LESSON TWENTY-SECOND.

ON THE HOLY EUCHARIST.

238. What is the Holy Eucharist?

The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

Holy Eucharist—Good grace or Thanksgiving.

By what other names is the Holy Eucharist known?

The Holy Eucharist is also known as the Blessed Sacrament, the Sacrament of the Altar, Holy Communion, and Viaticum.

239. When did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

When did Christ promise to institute the Holy Eucharist?

After the miracle of the Loaves and Fishes at Capharnaum, Christ promised to institute the Holy Eucharist of His body and blood. John 6.

"*The Bread that I will give, is My flesh for the life of the world.*" John 6: 52.

"*He that eateth My flesh and drinketh My blood, hath everlasting life.*" John 6: 55.

240. Who were present when our Lord instituted the Holy Eucharist?

When our Lord instituted the Holy Eucharist the twelve Apostles were present.

Why did our Lord invite the Apostles to the Last Supper?

Our Lord invited the Apostles to the Last Supper, because He intended to give them the power to consecrate bread and wine, as He was about to do.

241. How did our Lord institute the Holy Eucharist?

Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "*Take ye and eat. This is My body*"; and then taking the cup of wine, blessing and giving it, saying to them: "*Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me.*" Matt. 26: 26–28; Mark 14: 22–24; Luke 22: 19, 20; 1 Cor. 11: 23–26.

In what sense should these words of promise and institution be understood?

These words of promise and institution should be taken in their plain, literal, and obvious sense, as the Jews and the disciples clearly understood them. John 6 : 53–69.

242. What happened when our Lord said, This is My body; this is My blood?

When the Lord said, *This is My body*, the substance of the bread was changed into the substance of His body; when He said, *This is My blood*, the substance of the wine was changed into the substance of His blood.

Other changes of one substance into another may be noted in Scripture: The Creation of Adam, Gen. 2: 7; Moses' Rod, Ex. 4: 3; the Waters of Egypt, Ex. 7: 20; Water at Cana, John 2: 9; but in these, the outward appearances also were changed. In the Holy Eucharist the substances only were changed; the appearances remained the same.

243. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

Jesus Christ is whole and entire both under the form of bread and under the form of wine.

What means "Jesus Christ whole and entire?"

This means that the whole Person of Christ, His body, blood, soul, and divinity, united inseparably together, is present on the altar.

Is Christ's body broken, when the priest divides the Sacred Host?

Christ's body is not then broken; for He is present in every particle of the consecrated forms.

How long does Jesus Christ remain present under the consecrated forms?

Jesus Christ is present under the consecrated forms as long as the appearances of bread and wine remain.

244. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.

How does this change differ from the changes effected by man?

Man can change only the appearances of substances; but here, God changes the very substance, while the appearances remain as before.

245. What do you mean by the appearances of bread and wine?

By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

Is there any true bread or wine in the Holy Eucharist?

In the Holy Eucharist there is no true bread or wine, but only their appearances, under which Christ is really present.

246. What is this change of the bread and wine into the body and blood of our Lord called?

This change of the bread and wine into the body and blood of our Lord is called Transubstantiation.

The word "*transubstantiation*" came into use in the 11th century, and was formed by the Church because no other word expressed fully the change which takes place in the Eucharistic consecration of bread and wine.

247. How was the substance of bread and wine changed into the substance of the body and blood of Christ?

The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

Can we understand how this change is made by Christ's almighty power?

We cannot with our feeble senses understand how this change is made; hence the Holy Eucharist is called the Mystery of Mysteries.

248. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

Have the priests always exercised this power?

Priests have exercised this power from the first days of Christianity, as the Roman Catacombs, the ancient Liturgies, and the early Fathers show.

249. When did Christ give His priests the power to change bread and wine into His body and blood?

Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, ***Do this in commemoration of Me.***

What is the meaning of the words, "*Do this in commemoration of Me?*"

These words mean that the Apostles and their successors were given the power to do what Christ Himself had just done; *i. e.*, to consecrate and offer up the Holy Eucharist of His body and blood.

250. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: *This is My body; this is My blood.*

When does the Consecration take place in the Mass?

The Consecration takes place about the middle of the Mass, between the Offertory and the Communion.

The bell is rung at the Consecration to recall and fix the attention of those present, towards Jesus present on the altar.

LESSON TWENTY-THIRD.

ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED.

251. Why did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist:

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

What special graces are given us in the Holy Eucharist?

In the Holy Eucharist we receive actual graces to live by Christ, and to imitate His virtues of humility, purity, and charity.

"*He that eateth My flesh and drinketh My blood, abideth in Me and I in him.*" John 6:57; 1 Cor. 10:17.

"*He that eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up in the last day.*" John 6:55.

252. How are we united to Jesus Christ in the Holy Eucharist?

We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

Why is Holy Communion so called?

It is called Holy Communion because in receiving the Eucharist, we are united to Christ, the All-holy One, and to one another, as members of the same body. John 6 : 57 ; 1 Cor. 10 : 17.

253. What is Holy Communion?

Holy Communion is the receiving of the body and blood of Christ.

254. What is necessary to make a good Communion?

To make a good Communion it is necessary to be in the state of sanctifying grace and to be fasting from midnight.

What preparation must we make before receiving Holy Communion?

Before receiving Holy Communion, we must make suitable preparation of soul and body.

In what manner should we prepare our soul for Holy Communion?

In preparing our soul for Holy Communion, we should cleanse our soul from sin by a good Confession, perform works of piety, and recite fervent prayers before Communion.

In what manner should we prepare our body for Holy Communion?

In preparing our body for Holy Communion, we must be fasting from the midnight before; moreover, we should dress suitably, and should be reverent at the time of receiving.

255. Does he who receives Communion in mortal sin receive the body and blood of Christ?

He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

"*Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.*" *i. e.*, he is as guilty as if he put our Lord to death again. 1 Cor. 11: 27.

If one is in mortal sin, what must he do before going to Holy Communion?

If one is in mortal sin, he must not go to Holy Communion before receiving absolution in the Sacrament of Penance.

"*Let a man prove himself; and so let him eat of that bread, and drink of the chalice.*" 1 Cor. 11: 28.

256. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?

To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, firm hope, and ardent love

What good works should we practise before going to Holy Communion?

Before going to Holy Communion, we should pray fervently, perform acts of mercy, and recite the *Acts before Communion.*

257. What is the fast necessary for Holy Communion?

The fast necessary for Holy Communion is the abstaining from midnight from everything which is taken as food or drink.

The order to be observed in receiving Holy Communion is as follows: 1, After the *Domine non sum dignus*, go slowly and reverently to the altar rail; 2, Genuflect and kneel, taking hold of the altar cloth or card; 3, Receive the Sacred Host reverently on the tongue, and swallow It without allowing It to dissolve in the mouth; 4, Genuflect again, return to the pew, with great modesty, and spend some time in prayer and thanksgiving.

258. Is any one ever allowed to receive Holy Communion when not fasting?

Any one in danger of death is allowed to receive Communion when not fasting.

What is meant by Viaticum?

Viaticum is Holy Communion given to those who are in danger of death, to prepare the soul on its way (*via*) to eternity.

What preparation should be made, when Holy Communion is administered at home?

When Holy Communion is administered at home, everything in the room should be clean and tidy; a

table, with a white cover on it, a crucifix, lighted candles, holy water, a glass of drinking water, and a spoon, should be in readiness before the priest arrives.

259. When are we bound to receive Holy Communion?

We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

"Except ye eat the flesh of the Son of Man and drink His blood, you cannot have life in you." John 6: 54.

What is meant by Easter time?

Easter time for us is from the first Sunday of Lent to Trinity Sunday; and he who is prevented from receiving within that time, is bound to receive as soon after as possible.

Why should Holy Communion be received "when in danger of death?"

One should then receive Holy Communion, because eternity depends so much on the last moments of life, that Holy Communion, the pledge of immortality, may not be omitted without sin.

260. Is it well to receive Holy Communion often?

It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

Is monthly Communion commendable?

The Church commends monthly Communion to all, and it is usually a pious practice in parish societies.

By whose advice should we be guided as to the frequency of our Communions?

As to the frequency of our Communions, we should be guided by the advice of our confessor, who will study the spiritual state and manner of life of each.

261. What should we do after Holy Communion?

After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

Why should we adore our Lord after receiving Holy Communion?

We should adore our Lord after receiving Holy Communion, because He is really present within us as long as the sacred species continue to exist.

For whom should we particularly pray during this time?

After Communion, we should thank God and pray for ourselves, the authorities in Church and State, our relatives, friends, and benefactors, and for the souls in purgatory.

What special acts are most suitable after Communion?

The acts of adoration, thanksgiving, love, and petition are most suitable after Communion, and forms of these are given in our prayer-books.

How should we spend the day on which we have received Communion?

We should piously spend the day of our Communion, and, as far as possible, we should avoid worldly amusements.

What is meant by a Spiritual Communion?

By a Spiritual Communion is meant acts of love and desire to receive Holy Communion, even when we cannot actually receive the Holy Sacrament.

What special feasts are held in honor of the Holy Eucharist?

Holy Thursday commemorates Its institution; Corpus Christi (*Body of Christ*) celebrates Its triumph; and every Thursday is a day of devotion to the Holy Eucharist.

What are our chief duties towards the Holy Eucharist?

Our chief duties towards the Holy Eucharist are: 1st, To adore Jesus really present in the Blessed Sacrament; 2d, To visit the Blessed Sacrament often; 3d, To assist at Mass and Benediction of the Blessed Sacrament; 4th, To receive Holy Communion worthily and frequently

LESSON TWENTY-FOURTH.

ON THE SACRIFICE OF THE MASS.

262. When and where are the bread and wine changed into the body and blood of Christ?

The bread and wine are changed into the body and blood of Christ at the consecration in the Mass.

Mass (Latin, *Missa*), means dismissal. In the early Church the Catechumens were dismissed after the instructions. *Ite, missa est*, indicates the completion of the Sacrifice.

263. What is the Mass?

The Mass is the unbloody sacrifice of the body and blood of Christ.

Why did Christ institute the Sacrifice of the Mass?

Christ instituted the Sacrifice of the Mass to be a lasting memorial of His Passion and Death, and to apply to individual souls the fruits of His Death.

When was the first Mass celebrated?

The first Mass was celebrated at the Last Supper, when Christ gave His body and blood to be offered for the remission of sins.

In whose name does the priest offer Mass?

The priest offers Mass in the name of Jesus Christ, and as His minister.

264. What is a sacrifice?

A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to

acknowledge that He is the Creator and Lord of all things.

Ex.: Cain and Abel, Gen. 4; Noah, Abraham, and the Patriarchs, Gen. 8: 20; Melchisedech offered bread and wine, Gen. 14: 18.

265. Is the Mass the same sacrifice as that of the Cross?

The Mass is the same sacrifice as that of the Cross.

266. How is the Mass the same sacrifice as that of the Cross?

The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

267. What were the ends for which the sacrifice of the Cross was offered?

The ends for which the sacrifice of the Cross was offered were: 1st, To honor and glorify God; 2d, To thank Him for all the graces bestowed on the whole world; 3d, To satisfy God's justice for the sins of men; 4th, To obtain all graces and blessings.

In the Old Law the Holocaust was a sacrifice of praise; Thank-offerings were made in gratitude for mercies; Peace-offerings, to obtain favors; and Sin-offerings, to expiate for sins. Ex. 29: 38; 2 Ki. 24: 25; Gen. 4: 3, 5.

268. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

Which are the chief parts of the Mass?

The chief parts of the Mass are the Offertory, the Consecration, and the Communion.

What takes place at the Offertory?

At the Offertory the priest offers bread and wine to God, and blesses the offering.

What takes place at the Consecration?

At the Consecration, the priest changes bread and wine into the body and blood of Christ, and elevates them in sight of the people. (The Elevation of the Mass.)

What takes place at the Communion?

At the Communion, the priest himself receives the body and blood of Christ, and often gives Communion to the faithful.

Why are ceremonies used in the Mass?

Ceremonies are used in the Mass to impress upon the faithful its sublime dignity, and to incite their piety and devotion. (Appendix E.)

Why is the Mass said in Latin?

Mass is said in Latin, because that is the official language of the Church, and its unchangeableness is suited to the unity of faith and worship all over the earth.

For whom may the Mass be offered?

The Mass may be offered for all the living, and for the souls of the faithful in purgatory.

Who share in the fruits of the Mass?

The person for whom it is especially celebrated, the priest and those present at it, and all the faithful, share in the fruits of the Mass.

What is meant by Mass-offerings?

By Mass-offerings is meant, not the purchase of a Mass, but an offering given to the priest for his favor of applying its special fruits for a particular intention, or to help him meet the expenses of divine worship. 1 Cor. 6: 16.

269. How should we assist at Mass?

We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

What is meant by "interior recollection and piety?"

By interior recollection and piety is meant the withdrawal of the mind from worldly thoughts and cares, and giving pious attention to what is going on at the altar.

What "outward marks of respect and devotion" should be observed at Mass?

At Mass one should avoid whispering, laughing, and

looking about in Church, and should act respectfully in genuflecting, kneeling, standing or sitting.

270. Which is the best manner of hearing Mass?

The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

How should we conduct ourselves at the principal parts of the Mass?

At the principal parts of the Mass, we should to an extent discontinue our private devotions, and fix our attention directly upon the Mass.

How should we esteem Holy Mass?

We should esteem Holy Mass as the most sacred and sublime act of Catholic worship, and sacrifice of infinite value, more precious than all other prayers and acts of devotion.

Should we, then, often hear Mass, if we have time and opportunity?

We should often, if not daily, hear Mass as time and opportunity permit, for the hearing of Mass is the most profitable of devotions.

LESSON TWENTY-FIFTH.

ON EXTREME UNCTION AND HOLY ORDERS.

271. What is the Sacrament of Extreme Unction?

Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

"Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, his sins shall be forgiven him." James 5: 14, 15.

How does the priest administer Extreme Unction?

In administering Extreme Unction, the priest anoints the organs of the five senses, with holy oil in the form of a cross, and at each anointing says, "*Through this holy unction and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing,*" etc.

272. When should we receive Extreme Unction?

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

How should the words "in danger of death" be here understood?

These words should be understood to mean an illness so serious as to give reasonable fear of death, though there may be some hope of recovery.

273. Should we wait until we are in extreme danger before we receive Extreme Unction?

We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

Why should Extreme Unction be received while the sick one has the use of his senses?

Extreme Unction should be received while the sick one has the use of his senses, that he may unite in prayer with the priest, and with contrition and devotion derive full profit from the sacrament.

274. Which are the effects of the Sacrament of Extreme Unction?

The effects of Extreme Unction are: 1st, To comfort us in the pains of sickness and to strengthen us against temptations; 2d, To remit venial sins and to cleanse our souls from the remains of sin; 3d, To restore us to health, when God sees fit.

What is meant by "the last Sacraments?"

By "the last Sacraments" is meant Penance, Com-

munion, and Extreme Unction, so called because they are given together at the close of life.

What is the Papal Blessing?

The Papal Blessing, or general absolution, is the blessing and plenary indulgence given in the name of the Pope, to the sick and dying, who at least mentally mention the Holy Name of Jesus.

275. What do you mean by the remains of sin?

By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

276. How should we receive the Sacrament of Extreme Unction?

We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

How should the room, in which the sick person is, be prepared for the administration of Extreme Unction?

The room in which the sick person is, should be neat and clean; a table covered with a white cloth, a crucifix, two lighted candles, holy water, and some raw cotton, should be prepared before the priest arrives.

277. Who is the minister of the Sacrament of Extreme Unction?

The priest is the minister of the Sacrament of Extreme Unction.

Which priest should be sent for in case of sickness?

The priest of one's parish should be sent for; but in his absence, any priest may administer Extreme Unction.

What religious duty devolves on those who have the care of the sick?

Those who have the care of the sick are bound to send in time for the priest; and they sin grievously, if through their fault, the person dies without the Sacraments.

278. What is the Sacrament of Holy Orders?

Holy Orders is a sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Holy Orders—The four Minor Orders are those of porter, reader, exorcist, and acolyte; the Major Orders are those of sub-deacon, deacon, and priest. There are three degrees in the Sacrament of Holy Orders, *i. e.*, deaconship, the priesthood, and the episcopate.

Which are the chief powers and duties of the priesthood?

The chief powers and duties of the priesthood are to offer the Sacrifice of the Mass, to administer the Sacraments, to preach and bless, and to care for souls.

279. What is necessary to receive Holy Orders worthily?

To receive Holy Orders worthily it is necessary to be in the state of grace, to have the

necessary knowledge and a divine call to this sacred office.

Which are the chief marks of a divine call to the priesthood?

The chief marks of a divine call to the priesthood are: 1st, A virtuous life; 2d, An intention and desire to serve God in the sacred ministry; 3d, The advice and approval of one's confessor.

280. How should Christians look upon the priests of the Church?

Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

"*Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.*" 1 Cor. 4: 1.

What chief duties do the faithful owe their bishops and priests?

The faithful owe their bishops and priests: 1st, Honor for their priestly character; 2d, Obedience in spiritual affairs; 3d, Co-operation with them in Church work; 4th, Prayer to God to grant good priests to the Church.

"*Honor God with all thy soul, and give honor to the priests.*" Ecclus. 7: 32.

"*Obey your prelates and be subject to them.*" Heb. 13: 7.

"*Pray ye, therefore, the Lord of the harvest, that He send laborers into the harvest.*" Luke 10: 2.

281. Who can confer the Sacrament of Holy Orders?

Bishops can confer the Sacrament of Holy Orders.

How does the bishop confer Holy Orders?

The bishop lays his hands on those to be ordained, calls down the Holy Ghost upon them, anoints their hands, and presents the sacred vessels to them.

Can a priest ever lose the sacred character of the priesthood?

A priest can never lose the sacred character of the priesthood, because Holy Orders imprints an indelible character upon his soul.

What is required to exercise the powers of the priesthood?

To exercise the powers of the priesthood, a priest must have the authorization, or appointment, of his bishop.

LESSON TWENTY-SIXTH.

ON MATRIMONY.

282. What is the Sacrament of Matrimony?

The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

Is matrimony a human institution?

Matrimony is not a mere human institution, but is divine and holy from its beginning, as instituted by God in Eden. Gen. 2 : 24.

283. Can a Christian man and woman be

united in lawful marriage in any other way than by the Sacrament of Matrimony?

A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament.

"This is a great Sacrament; but I speak in Christ and in the Church." Eph. 5: 32.

The ancient peoples by polygamy and divorce marred and profaned the divine and holy character of Matrimony, as instituted by God. Deut. 24: 1; 3 Ki. 11: 3.

When did Christ raise marriage to the dignity of a sacrament?

Christ raised marriage to the dignity of a sacrament, either at the marriage feast of Cana, or when He said, "*What God hath joined together, let no man put asunder.*" Matt. 19: 6.

Is Christian marriage a mere civil contract?

Christian marriage is not a mere civil contract, but a divine Sacrament.

284. Can the bond of Christian marriage be dissolved by any human power?

The bond of Christian marriage cannot be dissolved by any human power.

Why can no human power dissolve the bond of Christian marriage?

No human power can dissolve the bond of Christian marriage, because Christ said, "*What God hath joined together, let no man put asunder.*" Matt. 19: 6.

What is to be thought of divorces granted by the civil court?

Divorces granted by the civil court are unlawful, and do not change the marriages before God or the Church.

Ex.: The divorce of King Henry VIII, of England, from Queen Catharine was refused by Pope Clement VII.

Can the Church ever grant an absolute divorce?

Even the Church cannot grant an absolute divorce in a true and complete marriage; but for weighty reasons, it may permit the husband and wife to live separately, though still married. 1 Cor. 7: 10, 11.

285. Which are the effects of the Sacrament of Matrimony?

The effects of the Sacrament of Matrimony are: 1st, To sanctify the love of husband and wife; 2d, To give them grace to bear with each other's weaknesses; 3d, To enable them to bring up their children in the fear and love of God.

Why do some marriages fail in these effects?

Some marriages fail in these effects, because the married persons do not receive the Sacrament with worthy dispositions, or afterwards do not correspond with its graces.

286. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?

To receive the Sacrament of Matrimony worthily it is necessary to be in the state of

grace, and it is necessary also to comply with the laws of the Church.

What means "to comply with the laws of the Church?"

This means that the conditions required by the Church for the proper celebration of marriage, must be fulfilled.

What immediate preparation should be made for marriage?

Marriage should be prepared for by the marriage-engagement, by the publication of the bans, and by the worthy reception of Penance and Holy Communion.

287. Who has the right to make laws concerning the Sacrament of marriage?

The Church alone has the right to make laws concerning the Sacrament of marriage, though the State also has the right to make laws concerning the civil effects of the marriage contract.

Should the laws of the State likewise be complied with?

The laws of the State, when not opposed to the laws of God and of the Church, should be complied with, to insure the inheritance rights of children.

What is meant by impediments to marriage?

By impediments to marriage is meant those circumstances that prevent certain persons from being married at all, or that render their marriage unlawful.

What kinds of marriage impediments are there?

There are impediments that make a marriage invalid, and others that make it unlawful.

Which impediments make a marriage invalid?

Consanguinity and affinity to the fourth degree; spiritual relationship; a solemn vow of chastity; a previous marriage tie existing; one of the persons being unbaptized; coercion; and defect of age are impediments that make marriage invalid.

In certain places where the decree of the Council of Trent, concerning Matrimony, has been published, marriage between two Catholics is invalid without the presence of the parish priest and two witnesses.

Which impediments make marriage unlawful?

The forbidden times; the simple vow of chastity; bethrothal; and diversity of religion are impediments that make marriage unlawful.

Does the Church dispense from marriage impediments?

The Church dispenses from some, but not from all impediments, when there are sufficient reasons.

What are the bans of marriage?

The bans of marriage are the announcements made in the parish Church of the persons intending marriage.

The bans are published to obtain the prayers of the faithful for those about to receive the Sacrament of Matrimony, to prevent secret marriages, and to make known any impediments to their lawful union. Hence, persons knowing any impediment to the marriage are strictly bound to make it known to the priest.

288. Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

What is a mixed marriage?

A mixed marriage is the marriage of a Catholic to a non-Catholic.

Does the Church disapprove of mixed marriages?

The Church always disapproves of mixed marriages and earnestly exhorts its members not to contract them.

Does the Church ever permit mixed marriages?

The Church sometimes reluctantly permits mixed marriages for very grave reasons, by granting a dispensation under special conditions.

On what conditions does the Church grant a dispensation for a mixed marriage?

The Church grants a dispensation for a mixed marriage on these conditions: 1st, That the Catholic be allowed the free exercise of religion; 2d, That all the children be brought up Catholics; 3d, That the Catholic ceremony alone be performed; 4th, That the Catholic use prudent means for the conversion of the non-Catholic.

How are mixed marriages celebrated?

Mixed marriages are celebrated without nuptial Mass, without the nuptial blessing, and without any religious ceremony.

What is the reason of this strange ceremony?

The reason of this strange ceremony is to impress upon Catholics the Church's abhorrence of these mixed marriages, and to deter Catholics from contracting them.

289. Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

"Though the Church sometimes permits the contraction of mixed marriages she never does so without regret and without a feeling of anxiety for the future happiness of that union, and for the eternal salvation of its offspring." *Third Plenary Council of Baltimore.*

What are some of the frequent causes of mixed marriages?

Some of the frequent causes of mixed marriages are: 1st, Insufficient knowledge about these mixed marriages and the Church's laws; 2d, The indifference of parents concerning their children's associations; 3d, Company-keeping with non-Catholics.

290. Why do many marriages prove unhappy?

Many marriages prove unhappy because they are entered into hastily and without worthy motives.

What means "entered into hastily?"

This means contracting marriage without thinking seriously of its importance, and without weighing well its many obligations.

What should be considered as some unworthy motives of marriage?

Marrying for mere wealth, position in society, or as a matter of business, or for sensual beauty, without a true and holy love, are some unworthy motives of marriage.

291. How should Christians prepare for a holy and happy marriage?

Christians should prepare for a holy and happy marriage: 1st, By receiving the Sacraments of Penance and Holy Eucharist; 2nd, By begging God to grant them a pure intention and to direct their choice; 3d, By seeking the advice of their parents and the blessing of their pastors.

Why should young persons "advise with their parents" respecting intended marriage?

Young persons should advise with their parents respecting intended marriage, so that they may be directed by the wisdom and experience of their parents, and not by their own passions or fancies.

Why should "the blessing of their pastor" be sought?

The blessing of their pastor should be sought, so that they may receive his advice and instruction, and may the better dispose their souls for the worthy reception of this great Sacrament.

LESSON TWENTY-SEVENTH.

ON THE SACRAMENTALS.

292. What is a sacramental?

A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

How does the Church bless the sacramentals?

The bishop or priest invokes the divine blessing upon certain persons, objects, and places.

Which persons, objects, and places are commonly blessed by the Church?

The Church blesses: 1st, Those assisting at Mass, communicants, the bride and groom, women after childbirth, and the dying; 2d, Water, candles, ashes, palms, crosses, rosaries, images, etc.; 3d, Churches, altars, cemeteries, etc.

293. What is the difference between the Sacraments and the sacramentals?

The difference between the Sacraments and the sacramentals is: 1st, The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2d, The Sacraments give grace of themselves when we place no obstacle in the way; the sacra-

mentals excite in us pious dispositions, by means of which we may obtain grace.

How did Christ sanction the use of sacramentals?

Christ sanctioned the use of sacramentals by the many blessings given during His public ministry; but the ceremonies are determined by the Church. Matt. 14: 19; Mark 10: 16; Luke 24: 50.

Whence do the sacramentals derive their efficacy?

The sacramentals derive their efficacy from the prayers of the Church, in whose name the priest blesses them.

By whom may the sacramentals be used with fullest profit?

The sacramentals may be used with fullest profit by those who are in the state of grace, and who use them with faith and confidence. Mark 5: 34.

294. Which is the chief sacramental used in the Church?

The chief sacramental used in the Church is the sign of the cross.

Why is the sign of the cross the chief sacramental?

The sign of the cross is the chief sacramental, because of its excellence as the symbol and summary of Catholic faith, and its frequent use in public worship and in private devotion.

295. How do we make the sign of the cross?

We make the sign of the cross by putting the right hand to the forehead, then on the

breast, and then to the left and right shoulders, saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

At the Gospel, the sign of the cross is made three times with the thumb of the right hand, on the forehead, lips, and breast.

Each time the sign of the cross is made with contrite heart an indulgence of fifty days is granted; and, if made with holy water, an indulgence of one hundred days is granted.

296. Why do we make the sign of the cross?

We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

How does the sign of the cross show that we are Christians?

The sign of the cross shows that we are Christians, because it has ever been the peculiar property of Catholics, though some non-Catholics now use it.

297. How is the sign of the cross a profession of faith in the chief mysteries of our religion?

The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

298. How does the sign of the cross express the mystery of the Unity and Trinity of God?

The words, *In the name*, express the Unity of God; the words that follow, *of the Father*,

and of the Son, and of the Holy Ghost, express the mystery of the Trinity.

299. How does the sign of the cross express the mystery of the Incarnation and death of our Lord?

The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

At what special times should we make the sign of the cross?

We should make the sign of the cross on rising in the morning and retiring at night, before and after our prayers and meals, in times of danger and temptation, and at the commencement of all important duties.

300. What other sacramental is in very frequent use?

Another sacramental in very frequent use is holy water.

When is it customary to use holy water?

It is customary to use holy water morning and evening, on entering and leaving Church, and in times of danger and temptation.

301. What is holy water?

Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

Why are water and other material things blessed?

Water and other material things of earth are blessed before using them in divine service, to remove from them the power satan has in them through God's curse in Eden. Gen. 3: 17.

302. Are there other sacramentals besides the sign of the cross and holy water?

Besides the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars. (Appendix F.)

LESSON TWENTY-EIGHTH.

ON PRAYER.

303. Is there any other means of obtaining God's grace than the Sacraments?

There is another means of obtaining God's grace, and it is prayer.

"In everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God." Phil. 4: 6.

"All things whatsoever you shall ask in prayer, believing, you shall receive." Matt. 21: 22.

304. What is prayer?

Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for

His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

What means "the lifting up of our minds and hearts to God?"

This means that we fix our thoughts on God and direct our wills towards Him.

Which are the chief kinds of prayer?

The chief kinds of prayer are: 1st, *Mental* prayer, which is made in the heart, without words; 2d, *Vocal* prayer, which is expressed in words.

Which are the chief objects of prayer?

The chief objects of prayer are praise, supplication, and thanksgiving.

Ex.: 1, The *Glory be to the Father*, the *Gloria* and the *Sanctus* in Mass; the *Te Deum*; the *Magnificat* in Vespers; 2, The Psalm *Miserere*, our Lord's prayer in the Garden; 3, Noah, Gen. 8: 20; the Leper, Luke 17: 16.

305. Is prayer necessary to salvation?

Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

Why is prayer necessary for salvation?

Prayer is necessary for salvation, because Christ commanded us to pray, and without prayer we cannot keep God's law nor get the graces necessary to persevere.

"*Watch ye and pray that ye enter not into temptation.*" Matt. 26: 14; Luke 18: 1.

Is prayer alone sufficient for salvation?

Prayer alone is not sufficient for salvation, for baptism, penance, and the keeping of God's law are also necessary.

Which are the chief effects of prayer?

The chief effects of prayer are: 1st, It obtains graces from God; 2d, It secures repentance for sinners and safeguards the just against temptation; 3d, It remits the temporal punishment due to sin and merits eternal recompense.

Ex.: Moses, Ex. 17: 11; Judith, Judith 9; Esther, Esth. 14; the Machabees, 2 Mach. 15: 27; the first Christians, Acts 12: 5; St. Monica, May 4.

306. At what particular times should we pray?

We should pray particularly on Sundays and holydays, every morning and night, and in all dangers, temptations, and afflictions.

What short prayers are recommended for frequent use during the day?

Short ejaculatory prayers, especially those that are indulgenced, are recommended for frequent use during the day. (Appendix, p. 227.)

307. How should we pray?

We should pray: 1st, With attention; 2d, With a sense of our own helplessness and dependence upon God; 3d, With a great desire for the graces we beg of God; 4th, With trust in God's goodness; 5th, With perseverance.

When do we pray with attention?

We pray with attention when we fix our thoughts on God, and guard our exterior senses from distractions. Matt. 15: 8.

When do we pray with humility?

We pray with humility when we sincerely acknowledge our own weakness and unworthiness before God. Ecclus. 35: 21.

Ex.: The Centurion, Matt. 8: 8; the Prodigal Son, Luke 15: 9; the Publican, Luke 18: 13.

When do we pray with desire?

We pray with desire when with pious earnestness we ask God to grant us the graces we need. Matt. 5: 6.

When do we pray with confidence?

We pray with confidence when we trust in God's mercy to give us what we ask, if it will be for His glory and our good. Matt. 25: 22; Mark 5: 23.

When do we pray with perseverance?

We pray with perseverance when we do not cease praying, even if our prayers be not immediately answered. Luke 11: 5–10; 18: 39.

Ex.: St. Monica, May 4; St. Scholastica, February 10.

Why do we not always obtain what we pray for?

We do not always obtain what we pray for, because what we pray for would be harmful for us, or because we do not pray with the proper dispositions. John 9: 31.

308. Which are the prayers most recommended to us?

The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles'

Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

Why is the Lord's Prayer so called?

It is called the Lord's Prayer because Jesus Christ, our Lord, composed it, and commanded His disciples to use it. Matt. 6: 9; Luke 11: 2.

How is the Lord's Prayer divided?

The Lord's Prayer is divided into: 1st, An introduction, "*Our Father who art in heaven*"; 2d, The body of the prayer, containing seven petitions; 3d, The conclusion, "*Amen.*" (*cf.* p. 219.)

To what do the first three petitions refer?

The first three petitions refer to the praise, honor, and glory of God, which we wish and desire to see accomplished for His sake.

To what do the next four petitions refer?

The next four petitions refer to the temporal and spiritual needs of ourselves and our neighbors, for which we ask God's help.

The word "Amen" means "so be it," and implies the ardent wish that the petitions may be granted.

By whom was the Hail Mary composed?

The Angel Gabriel and St. Elizabeth composed the first two parts of the Hail Mary; the Church, guided by the Holy Ghost, composed the third part. (*cf.* p. 219.)

Why should we frequently say the Hail Mary?

We should frequently say the Hail Mary: 1st, To honor Jesus Christ, the Incarnate Son of God; 2d, To honor Mary, the mother of God; 3d, To obtain her prayers during our life and at death.

Should our prayers be confined to these authorized forms?

Our prayers should not be confined to these authorized forms, but we should also speak to God from time to time in the language of our own hearts.

309. Are prayers said with distractions of any avail?

Prayers said with willful distractions are of no avail.

What are "willful distractions?"

Willful distractions are wanderings of the mind that are not resisted.

How may we guard against distractions?

We may guard against distractions: 1st, By being recollected at the beginning of our prayers; 2d, By securing a suitable time, place, and posture; 3d, By fixing our eyes upon the altar, crucifix or pious picture.

For whom should we particularly pray?

We should pray for ourselves and others, especially for our parents, friends, and benefactors, our superiors in Church and State; for the conversion of sinners and for the souls in purgatory.

What should every Christian resolve to do with regard to prayer?

With regard to prayer, every Christian should resolve: 1st, Never to omit morning or evening prayers; 2d, To pray in all dangers and temptations; 3d, To sanctify the actions of the day by prayer; 4th, To make frequent use of ejaculatory prayers. (Appendix.)

LESSON TWENTY-NINTH.

ON THE COMMANDMENTS OF GOD.

310. Is it enough to belong to God's Church in order to be saved?

It is not enough to belong to God's Church in order to be saved, but we must also keep the Commandments of God and of His Church.

"If thou wilt enter into life, keep the Commandments." Matt. 19: 17.

311. Which are the Commandments that contain the whole law of God?

The Commandments that contain the whole law of God are these two: 1st, Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; 2d, Thou shalt love thy neighbor as thyself.

How must we love God?

We must love God with all the faculties of body and soul, and before all else; and not only in word, but by doing His holy will. John 14: 15; Matt. 7.

How are we to love our neighbor as ourselves?

We are to love our neighbor as ourselves by wishing him well, praying for him, doing him good, and never injuring him in any way.

"By this shall all men know that you are My disciples, if you have love one for another." John 13: 35; Mal. 2: 10.

Ex.: The first Christians, Acts 12:5; the Good Samaritan, Luke 10; Tob. 4:16.

Are we bound also to love our ememies?

Yes; for Christ commands it saying, "*Love your enemies, do good to them that hate you; pray for them that persecute and calumniate you.* Matt. 5:44.

Ex.: St. Stephen, December 26.

How do we show this love for our enemies?

We show this love for our enemies by taking no revenge on them, by returning good for evil, by forgiving them, and by praying for them.

Ex.: Jacob and Esau; David and Saul; Rom. 12:17–19.

When do we truly love ourselves?

We truly love ourselves when we strive to attain divine grace and such earthly goods as will be helpful to our salvation.

When is self-love sinful?

Self-love is sinful when it seeks its own welfare to the prejudice of God's honor, or of the welfare of a neighbor. 2 Tim. 3:2–4.

312. Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?

These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

The first Commandment virtually contains the first three Commandments of the Decalogue; the second comprises the remaining seven and the obligation to do the works of mercy.

The Ten Commandments (next question) are called the *Decalogue;* from the Greek, meaning *ten words*, or laws.

313. Which are the Commandments of God?

The Commandments of God are these ten:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

314. Who gave the Ten Commandments?

God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them.

When did God give the Ten Commandments to Moses?

God gave the Ten Commandments to Moses on the fiftieth day after the Israelites left Egypt for the Promised Land. Ex. 19–20.

When did Christ confirm them?

Christ confirmed them when speaking to the rich young man, and in the Sermon on the Mount. Matt. 19: 18.

Is it necessary to keep all the Commandments?

It is necessary to keep all the Commandments, for Scripture says: "*Whosoever shall offend in one, shall be guilty of all.*" James 2: 10.

Is it possible for us to keep all the Commandments?

With God's help, we are able to keep all the Commandments, for "*His Commandments are not heavy.*" 1 John 5: 3.

What reasons should induce us to keep all the Commandments?

The fact that God will reward those who keep them and will punish those who break any of them, should induce us to keep them; moreover, we are bound in reverence and love to obey God.

LESSON THIRTIETH.

ON THE FIRST COMMANDMENT.

315. What is the first Commandment?

The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before me.

Why was this made the first Commandment?

This was made the first Commandment, because it enjoins upon us our first duty to God, to adore Him as the Supreme Lord of all.

316. How does the first Commandment help us to keep the great Commandment of the love of God?

The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

Why must we adore God?

We must adore God, because He is infinitely superior to us, and we are wholly dependent upon Him.

317. How do we adore God?

We adore God by faith, hope, and charity, by prayer and sacrifice.

In what does our adoration of God consist?

Our adoration of God consists in acknowledging

that He is our Lord and Supreme Master, and that we are but His creatures and servants.

How do we show our adoration of God exteriorly?

We show our adoration of God exteriorly by vocal prayer, sacrifice, and religious ceremonies.

Why should we adore God exteriorly?

We should adore God exteriorly, because we are bound to render Him the homage of our bodies, as well as of our souls, and because it aids interior devotion.

318. How may the first Commandment be broken?

The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.

Ex.: The Golden Calf, Ex. 32: 4; Nabuchodonosor's statue, Dan. 3; the ancient pagans worshiping the sun, moon, animals, statues, etc.

319. Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?

Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

Is it sinful to believe in ordinary dreams?

Ordinary dreams do not come from God, as manifesting His will, and to believe in them is superstitious, and more or less sinful. Ecclus. 34: 17.

What are spells and charms?

Spells and charms are words and objects foolishly thought to produce effects which cannot arise from them.

Ex.: Spurious prayers; mysterious words; horseshoes; precious stones; four-leaved clover; rabbit's foot, etc.

What is fortune-telling?

Fortune-telling is an attempt to discover hidden or future events by cutting cards, reading the hand, or by other silly devices.

What is spiritism?

Spiritism is the invocation of spirits to learn hidden things by seances, spirit-rapping. or table-turning.

"Let there not be found among you . . . any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead, for the Lord abhorreth all these things." Deut. 18: 10–12.

Is it superstitious to wear scapulars, medals and the like?

To wear scapulars or medals is not superstitious, if we wear them with a pious intention, but without ascribing to them a greater efficacy than they possess through the blessing of the Church.

320. Are sins against faith, hope, and charity also sins against the first Commandment?

Sins against faith, hope, and charity are also sins against the first Commandment.

321. **How does a person sin against faith?**

A person sins against faith: 1st, By not trying to know what God has taught; 2d, By refusing to believe all that God has taught; 3d, By neglecting to profess his belief in what God has taught.

What is every Christian bound to know, at least in substance?

Every Christian is bound to know, at least in substance, the Apostles' Creed, the Lord's Prayer, the Commandments of God and the Church, the duties of one's state in life, and the sacraments which are to be received.

322. **How do we fail to try to know what God has taught?**

We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

What is meant by "Christian doctrine?"

By Christian doctrine is meant those revealed truths which the Church proposes for our belief, and which are explained in the Catechism.

323. **Who are they who do not believe all that God has taught?**

They who do not believe all that God has taught are the heretics and infidels.

What is a heretic?

A heretic is one who, holding some of the revealed

truths, obstinately refuses others taught by the Church of Christ.

Ex.: Arius, Macedonius, Luther, Henry VIII, and Protestants. (Appendix B.)

Are all outside the Church to be regarded as true heretics?

Those reared as non-Catholics, without an opportunity of learning the truths of the Church, are in invincible ignorance, and are not to be regarded as true heretics before God.

What is an infidel?

An infidel is one who does not believe what God has revealed.

Ex.: Pagans, Mohammedans, Unitarians, Rationalists, etc.

324. Who are they who neglect to profess their belief in what God has taught?

They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

"He that shall be ashamed of Me and of My words, of Him the Son of Man shall be ashamed." Luke 9: 26.

How can Catholics at least implicitly deny their faith?

Catholics can at least implicitly deny their faith by attending and taking part in the services of a false religion, by being married in a Protestant church, or by allowing their children to be brought up in a false religion.

325. Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?

They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whoever shall deny Me before men, I will also deny him before My Father who is in heaven."

326. Are we obliged to make open profession of our faith?

We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good, or our own requires it. "Whosoever," says Christ, "shall confess Me before men, I will also confess him before My Father who is in heaven."

"*With the heart we believe unto justice; but with the mouth confession is made unto salvation.*" Rom. 10: 10; Matt. 5: 16.

What are the chief causes of the loss of faith?

The chief causes of the loss of faith are: 1st, Indifference concerning the truths of religion; 2d, Neglect of religious duties; 3d, The reading of books hostile to the faith; 4th, Attendance at non-Catholic schools and taking part in non-Catholic worship.

327. Which are the sins against hope?

The sins against hope are presumption and despair.

Presumption—Excess or perversion of hope; *Despair*—Defect or want of hope.

328. What is presumption?

Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

Who are guilty of presumption?

They are guilty of presumption who continue to sin, with the idea that God will not allow them to be lost for ever.

329. What is despair?

Despair is the loss of hope in God's mercy.

Who are guilty of despair?

They are guilty of despair who distrust of obtaining salvation or the pardon of sin, or cease to restrain their passions.

Ex.: Cain, Gen. 4: 13; Judas, Matt. 27: 5.

330. How do we sin against the love of God?

We sin against the love of God by all sin, but particularly by mortal sin.

What sin is directly opposed to the love of God?

Directly opposed to the love of God is the sin of loving the world by setting the heart upon money, pleasure, earthly honors and goods, instead of giving the first place to God.

"Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." Matt. 6: 33.

Ex.: Absalom, 2 Ki. 14; Dives, Luke 16; Judas, Mark 14.

How can we sin against the love of our neighbor?

We can sin against the love of our neighbor by hating another, refusing to help him in need, or by injuring him in his life, honor, or property.

Ex.: Cain and Abel; Joseph and his brothers; Saul and David.

Can one be saved without the love of God and his neighbor?

Without the love of God and his neighbor, no one can be saved, for St. John says, "*He that loveth not, abideth in death.*" 1 John 3 : 14.

LESSON THIRTY-FIRST.

THE FIRST COMMANDMENT—ON THE HONOR AND INVOCATION OF SAINTS.

331. Does the first Commandment forbid the honoring of the saints?

The first commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

What kind of honor is it lawful to pay to the saints?

Only an inferior honor may be paid to the saints, for supreme honor belongs to God alone.

There are three degrees of worship: 1st, Latria, paid to God alone; 2d, Dulia, the worship paid to the saints; 3d, Hyperdulia, the superior worship paid to the Blessed Virgin Mary, as above that due to the other saints.

Whom do we mean by the saints?

By the saints we mean all who died in God's grace and are now in heaven, but especially those canonized by the Church.

Litany of the Saints; Catalogue of the Saints; the Martyrology.

What is meant by the canonization of a saint?

By the canonization of a saint is meant the solemn declaration by the Pope that one of the faithful departed, whose holiness of life has been attested by miracles, is in heaven, and is worthy of public veneration in the Church.

Ex.: Pope Leo XIII on Ascension Thursday, in the year 1900, canonized St. John Baptist de la Salle, Founder of the Institute of the Christian Brothers, and St. Rita, an Augustinian nun.

In what ways do we honor the saints?

We honor the saints by imitating their virtues, celebrating their feasts, reverencing their images and relics, dedicating churches and altars in their names, and asking their intercession.

Which saints of God should we especially honor?

We should especially honor the Blessed Mother of God, St. Joseph — her spouse, our patron saints, and our guardian angels.

Why do we venerate Mary more than any other saint?

We venerate Mary more than any other saint: 1st, Because she is the Mother of God and our heavenly

Mary; 2d, Because God honored her above all men and angels; 3d, Because her intercession is more powerful with God than that of any other saint.

What special devotions are practised in honor of Mary?

The Hail Mary, the Angelus, the Litany of Loretto, the Holy Rosary, and many special feasts, are observed in honor of Mary. (Appendix D.)

332. Does the first Commandment forbid us to pray to the saints?

The first Commandment does not forbid us to pray to the saints.

Why is it lawful and useful to pray to the saints?

It is lawful and useful to pray to the saints because the angels bear our prayers to God's throne, and the saints offer their prayers to God for us. Tob. 12: 12.

333. What do we mean by praying to the saints?

By praying to the saints we mean the asking of their help and prayers.

In praying to God, we say: "*Have mercy on us*," "*O, Lord, deliver us*"; but in praying to the saints, we say: "*Pray for us*," "*Intercede for us*," etc.

334. How do we know that the saints hear us?

We know that the saints hear us, because they are with God, who makes our prayers known to them.

Ex.: Raphael and Tobias, Tob. 12: 12; the Angel before the altar, Apoc. 8: 3; Angels and repentant sinners, Luke 15: 10; Abraham, Luke 16: 25.

335. Why do we believe that the saints will help us?

We believe that the saints will help us because both they and we are members of the same Church, and they love us as their brethren.

336. How are the saints and we members of the same Church?

The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

How are the faithful on earth in communion with one another?

The faithful on earth are in communion with one another by professing the same faith, obeying the same authority, and assisting one another by their prayers and good works.

How are we in communion with the saints in heaven?

We are in communion with the saints in heaven by honoring them as the glorified members of the Church; and also, by our praying to them and by their praying for us.

How are we in communion with the souls in purgatory?

We are in communion with the souls in purgatory by helping them with our prayers, good works, and indulgences.

Ex.: Judas Machabeus, 2 Mac. 12: 43–46; Sacrifice of the Mass; Indulgences.

337. What is the communion of the members of the Church called?

The communion of the members of the Church is called the communion of saints.

All Saints' Day—November 1; holyday of obligation.

All Souls' Day—November 2; day of devotion in commemoration of all the faithful departed.

338. What does the communion of saints mean?

The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven, and with the suffering souls in Purgatory.

"*As in one body we have many members; so we being many are one body in Christ.*" Rom. 12: 4.

Into what three classes may the members of the Church be divided?

The members of the Church may be divided into three classes: 1st, Of the *Church Triumphant* in Heaven; 2d, Of the *Church Militant* on earth, fighting against the world, the flesh, and the devil; 3d, Of the *Church Suffering* in Purgatory.

339. What benefits are derived from the communion of saints?

The following benefits are derived from the communion of saints: 1st, The faithful on earth assist one another by their prayers and good works; 2nd, They are aided by the intercession of the saints in Heaven; 3d, Both the saint in Heaven and the faithful on earth help the souls in Purgatory.

What practical lessons are we taught by the communion of saints?

By the communion of saints we are taught: 1st, To commend ourselves daily to the prayers of the angels and saints; 2d, To pray frequently for the souls in Purgatory; 3d, To help our fellow Christians by our prayers and good example. James 5: 16.

340. Does the first Commandment forbid us to honor relics?

The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with our Lord.

Why are relics deserving of honor?

Relics are deserving of honor because the bodies of the saints were the living temples of the Holy Ghost, and God Himself has honored them by according graces and working miracles through their use.

Ex.: Aaron's Rod, Num. 17; Elias' Mantle, 4 Ki. 2; Bones of Eliseus, 4 Ki. 13: 21; St. Paul's Handkerchief, Acts 19: 12; our Lord's Garment, Matt. 9: 21.

341. Does the first Commandment forbid the making of images?

The first Commandment does forbid the making of images, if they are made to be adored as gods; but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

The Iconoclasts (8th century) destroyed images as unlawful and idolatrous.

Did God sanction the use of images?

God sanctioned the proper use of images when He ordered Moses to make two cherubim for the Holy of Holies, and to make a brazen serpent as a figure of the promised Messias. Ex. 25: 18; Num. 21: 8.

342. Is it right to show respect to the pictures and images of Christ and His saints?

It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

How do we show respect to images and pictures of Christ and the saints?

We show our respect to them by placing them in our churches and homes, praying before them, adorning them, visiting their shrines, and expressing our veneration for those whom they represent.

By natural instinct and universal custom we respect and honor the portraits and mementos of those whom we love and esteem, *v. g.*, photos of deceased friends, statues of distinguished men, Columbus, Washington, Lincoln, etc.

343. Is it allowed to pray to the crucifix or to the images and relics of the saints?

It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

344. Why do we pray before the crucifix and the images and relics of the saints?

We pray before the crucifix and the images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

Ex.: Ninth Promise of our Lord to Blessed Margaret Mary; Lourdes; Shrine of St. Anne de Beaupré, etc.

How then should prayers and pious exercises of devotion be understood?

Prayers and pious exercises of devotion should be understood in conformity with the clear teaching of the Church and with the intentions of Catholics who use them.

Ex.: We bow to the President of the United States and to the ordinary citizen: to the former, on account of his dignity; to the latter, out of politeness.

LESSON THIRTY-SECOND.

FROM THE SECOND TO THE FOURTH COMMANDMENT.

345. What is the second Commandment?

The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

"*Let not the name of God be usual in thy mouth.*" Ecclus. 23: 10.
"*Holy and terrible is His name.*" Ps. 110: 9.

When should we invoke the name of God?

We should frequently invoke the name of God with devotion, especially in beginning our work and in time of danger or temptation. Col. 3: 17; Acts 7: 58.

346. What are we commanded by the second Commandment?

We are commanded by the second Commandment to speak with reverence of God and of the saints, and of all holy things, and to keep our lawful oaths and vows.

Of what holy persons and things should we be careful to speak with reverence?

We should be careful to speak with reverence about the Scriptures, the Mass, and the Sacraments; about the ceremonies of the Church; and about the clergy and religious consecrated to God.

347. What is an oath?

An oath is the calling upon God to witness the truth of what we say.

348. When may we take an oath?

We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

Ex.: In civil or church court; in a solemn profession of faith; in assuming public office; in defense of life or of innocence, etc.

349. What is necessary to make an oath lawful?

To make an oath lawful it is necessary that what we swear to, be true, and that there be a sufficient cause for taking an oath.

When therefore may an oath be taken?

An oath may be taken only when it is necessary, and is in the cause of truth and justice.

350. What is a vow?

A vow is a deliberate promise made to God to do something that is pleasing to Him.

What are the conditions for taking a vow?

For taking a vow: 1st, It must be a true promise; 2d, It must be made to God with deliberation; 3d, The thing promised must be good and possible.

351. Is it a sin not to fulfill our vows?

Not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

What caution should be observed before taking a vow?

Before taking a vow, one should consider well if he will be able to keep his promise; and in any serious affair, it is advisable to consult one's confessor.

Which are the most important vows?

The most important vows are those of poverty, chastity, and obedience, taken by persons entering a religious order.

352. What is forbidden by the second Commandment?

The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

What sin does he commit who takes a false or unjust oath?

He who takes a false or unjust oath commits a grave act of blasphemy, and merits the curse and punishment of God.

Perjury, or false swearing in court, is a grievous sin and is punishable also by the civil law.

Who are guilty of blasphemy?

They are guilty of blasphemy who revile God, or His saints, or who speak in contempt about objects connected with His worship.

Ex.: Sennacherib, king of the Persians, 4 Ki. 19; Nicanor's tongue cut out, 2 Mac. 15: 32; punishment in the Old Law, Lev. 24: 16.

Who are guilty of cursing?

They are guilty of cursing who use holy names in a moment of anger, as wishing evil to themselves or any of God's creatures.

Ex.: The Jews in the wilderness, Num. 14; at the Crucifixion, Matt. 27: 25.

What is meant by profane words?

By profane words is meant speaking in a light, jocose, or unbecoming manner about God or holy things.

What good resolutions will help us to keep the second Commandment?

The following resolutions will help us to keep the second Commandment: 1st, To avoid those who are addicted to the habit of cursing and using profane words; 2d, To piously invoke the names of Jesus, Mary, and Joseph in our temptations; 3d, To make reparation for blasphemies by reciting the *Divine Praises.* (Appendix.)

THIRD COMMANDMENT.

353. What is the third Commandment?

The third Commandment is: Remember that thou keep holy the Sabbath day.

Sabbath—Hebrew word, meaning rest or repose; Saturday, the seventh day of the week, was kept by the Jews in memory of God's rest from His work of creation. Ex. 20: 11.

354. What are we commanded by the third Commandment?

By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

Which is now the Lord's day?

The Lord's day now is Sunday, in memory of the Resurrection of Christ and of the Descent of the Holy Ghost.

355. How are we to worship God on Sundays and holydays of obligation?

We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

Why is Mass the most fitting worship for these days?

Mass is the most fitting worship for these days, because it is the highest act of worship we can offer to God.

What other good works are appropriate for sanctifying Sundays and holydays?

Vespers and benediction, hearing sermons, reading spiritual books, and performing the works of mercy are appropriate for sanctifying Sundays and holydays.

356. Are the Sabbath day and the Sunday the same?

The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the

week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

Who made the change from Saturday to Sunday?

The change from Saturday to Sunday was made by the Apostles, though the Bible does not clearly teach Sunday observance.

357. Why does the Church command us to keep the Sunday holy instead of the Sabbath?

The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

358. What is forbidden by the third Commandment?

The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

Why are we forbidden servile work on the Lord's day?

We are forbidden servile work on the Lord's day that we may have time for Mass, prayers, and pious exercises by which to keep it holy.

359. What are servile works?

Servile works are those which require labor rather of body than of mind.

Of what sin are they guilty who do unnecessary servile work on Sunday?

They who do unnecessary servile work on Sunday, commit a mortal sin, if the work is laborious and is done for a notable time; or, a venial sin, if it is done for only a short time.

360. Are servile works on Sunday ever lawful?

Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

Ex.: The preparation of food; railroad, telegraph, and police service; nursing the sick; adorning the altar, etc. Matt. 12 : 13; 1 Mac. 2 : 41.

Is it lawful to take recreation on Sunday?

Reasonable recreation is lawful on Sunday, provided it does not interfere with our duties to God, and is taken with moderation.

In what ways is the Sunday observance commonly disregarded?

The Sunday observance is commonly disregarded: 1st, By doing, or requiring others to do, servile work; 2d, By irregular attendance at Mass; 3d, By indulging in amusements that are fatiguing or of a sinful nature.

LESSON THIRTY-THIRD.

FROM THE FOURTH TO THE SEVENTH COMMANDMENT.

361. **What is the fourth Commandment?**

The fourth Commandment is: Honor thy father and thy mother.

Who are included in the terms "father and mother?"

These terms include not only our natural parents, but also our pastors and teachers, the civil authorities, and other lawful superiors.

362. **What are we commanded by the fourth Commandment?**

We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

How should we honor our parents?

We should honor our parents by showing them great respect and reverence and by kindly receiving their advice or correction. Lev. 19: 3; Prov. 1: 8.

How should we show our love for our parents?

We should show our love for our parents by wishing them well, by praying for them, and by striving to please them in all our words and actions.

"*Honor thy father, and forget not the groanings of thy mother: remember that thou hadst not been born but through them; and make a return to them as they have done for thee.*" Ecclus. 7; 29, 30.

How should we obey our parents?

We should obey our parents readily and cheerfully, fulfilling all their lawful commands, as holding God's place towards us.

"*Children, obey your parents in all things; for this is well pleasing to the Lord.*" Col. 3:20.

Examples of dutiful children: The Divine Child Jesus. Luke 2:52; Joseph receiving his father. Gen. 46:29; King Solomon honoring his mother. 3 Ki. 2:19.

Are we also bound to support our parents?

We are bound to assist our parents in their wants, both spiritual and temporal.

"*Son, support the old age of thy father.*" Ecclus. 3:14.

What promise has God made to children who honor and obey their parents?

God has promised long life, happiness, and blessings on earth to children who honor and obey their parents. Ex. 20:12; Eph. 6:3.

How will God punish those who do not honor and obey their parents?

God will punish those who do not honor and obey their parents, by sending them shame on earth, a miserable end, and eternal damnation.

Ex.: Sons of Heli, 1 Ki. 4:11; Absalom, 2 Ki. 18; Rom. 1:30.

363. Are we bound to honor and obey others than our parents?

We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

"*Obey your prelates and be subject to them.*" Heb. 13: 17.
"*Let every soul be subject to higher powers; for there is no power but from God.*" Rom. 13: 1.

What are our duties towards our spiritual superiors?

Our duties towards our spiritual superiors are: 1st, To obey them in spiritual matters; 2d, To respect their admonition and advice; 3d, To co-operate with them and support them according to our means. (Fifth Commandment of the Church.)

What are our duties towards the secular authorities?

Our duties towards the secular authorities are: 1st, To obey their just laws; 2d, To support them by our prayers, by the payment of taxes, and by military service, if required of us.

See "*A Prayer for the Church, the Civil Authorities.*" etc., composed by Archbishop Carroll, A. D. 1800.

What other duty devolves on Catholic citizens towards the government?

Catholic citizens should also assist in the government of their country by choosing as their representatives capable men of Christian principles.

When are parents and other superiors not to be obeyed?

Parents and other superiors are not to be obeyed when they command anything contrary to the law of God.

"*We ought to obey God rather than men.*" Acts 5: 29.

Ex.: Children told to steal, to stay from Mass; religious vocation opposed by parents, etc.

364. Have parents and superiors any duties towards those who are under their charge?

It is the duty of parents and superiors to

take good care of all under their charge and give them proper direction and example.

"If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

What are the chief duties of parents in the care of their children?

The chief duties of parents in the care of their children are: 1st, To provide for the health, sustenance, and future of their children; 2d, To give them a good Catholic education; 3d, To show them good example and to correct their faults.

365. What is forbidden by the fourth Commandment?

The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents or lawful superiors.

When do children sin by disobedience?

Children sin by disobedience when they refuse or willfully neglect to do as they are told.

When do children sin by contempt?

Children sin by contempt when they treat their parents with disrespect or despise their commands. Prov. 30: 17.

When do children sin by stubbornness?

Children sin by stubbornness when they are obstinate and self-willed, and refuse to receive advice or correction. Deut. 21: 18.

When are these sins likely to be mortal?

These sins are likely to be mortal when the com-

mands have to do with the regulation of morals and the salvation of the soul.

What should be our motive in honoring our parents and other superiors?

The best motive in honoring our parents and other superiors is the love of God, extended to them as God's representatives over us.

Fifth Commandment.

366. What is the fifth Commandment?

The fifth Commandment is: Thou shalt not kill.

What are included in the words "not to kill?"

These words include not only the taking of human life, but also the feelings and passions that lead to it; and also scandal, which is spiritual murder.

The killing of the lower animals for food, clothing, etc., is lawful, since these creatures are made for man's use (Gen. 9:3); but wanton cruelty towards them or excessive fondness for them is sinful.

367. What are we commanded by the fifth Commandment?

We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

"Follow peace with all men, and holiness; without which no man shall see God." Heb. 12: 14.

Why are we bound to "take proper care of our own life and health?"

We are bound to take proper care of our own life and health, because these are gifts from God, and are important for the salvation of the soul.

How are we to take proper care of our life and health?

We are to take proper care of our life and health by means of exercise, cleanliness, temperance, and regularity, and by the use of remedies when we are sick.

How can one sin against the duty of caring for his life and health?

One can sin against the duty of caring for his life and health, by willfully injuring his health, or by rashly risking or destroying his life.

Suicide, or wilful self-murder, is a most grievous sin in rebellion against God who has exclusive right over life and death. By Church law, a wilful suicide is buried neither from the Church nor in consecrated ground.

368. What is forbidden by the fifth Commandment?

The fifth Commandment forbids all wilful murder, fighting, anger, hatred, revenge, and bad example.

Why is "all wilful murder" forbidden?

All wilful murder is forbidden because it usurps God's right as the absolute Master of life and death, and robs man of life, his most precious possession.

"No murderer hath eternal life abiding in him." 1 John 3: 15.

Why are "fighting, anger, hatred, and revenge" forbidden?

Fighting, anger, hatred, and revenge are forbidden because they are opposed to the law of charity, and often lead to many grave crimes.

Why is scandal, or "bad example," forbidden?

Scandal, or bad example, is forbidden, because, in leading others into sin, the scandal-giver causes the injury or death of their souls.

"He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck and that he should be drowned in the depth of the sea." Matt. 18: 6.

What are the most frequent causes of sins against the fifth Commandment?

The most frequent causes of sins against the fifth Commandment are pride, selfishness, drunkenness, and irreligion.

What should we do to keep the fifth Commandment?

To keep the fifth Commandment, we should: 1st, Shun evil companions; 2d, Be temperate in all our habits; 3d, Edify our neighbor by a virtuous life; 4th, Attend to our religious duties.

Sixth Commandment.

369. What is the sixth Commandment?

The sixth Commandment is: Thou shalt not commit adultery.

What is included in the term "adultery?"

Everything that would lead to impurity in ourselves or others is included in the term "adultery."

Why are sins against the sixth Commandment so offensive to God?

Sins against the sixth Commandment are so offensive to God, because they are opposed to God's holiness and purity, and are disgraceful even before men. 1 Cor. 3: 16; Eph. 5: 3.

How has God shown His hatred of sins of impurity?

God has shown His hatred of sins of impurity by eternal punishments and also by severe punishments in this life.

Ex.: The Deluge, Gen. 7; Sodom and Gomorrah, Gen. 19: 24; Onan struck dead, Gen. 38: 10; 2,400 Israelites slain, Num. 25: 9.

370. What are we commanded by the sixth Commandment?

We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

What is the virtue of holy purity?

Holy purity is that virtue which keeps the mind and body free from everything that would stain their innocence. Wis. 4: 2.

What is the virtue of modesty?

Modesty is that reserve in speech, dress, and manners, which guards the senses and protects body and soul from impurity.

Ex.: The Blessed Virgin and St. Joseph, special patrons of purity; St. Aloysius, June 21; St. Agnes, January 21; St. Thomas Aquinas, March 7; St. Rose of Lima, August 30

371. What is forbidden by the sixth Commandment?

The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, or actions.

What are the evil effects of the sins of impurity?

Sins of impurity: 1st, Destroy the innocence of the soul; 2d, Lead to other degrading vices; 3d, Bring shame, remorse, and sickness; 4th, Cause eternal damnation.

372. Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?

The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

Why is "the reading of bad and immodest books and newspapers" forbidden?

The reading of bad and immodest books and newspapers is forbidden, because it is most dangerous to the purity of mind and heart, and leads to mortal sin.

What means should we use to keep ourselves pure and modest?

To keep ourselves pure and modest, we should: 1st, Shun bad companions and bad reading; 2d, Guard our eyes and ears against evil sights and words; 3d, Resist the first attacks of impure temptation; 4th, Have a tender devotion to Mary, and frequently receive the holy Sacraments.

LESSON THIRTY-FOURTH.

FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT.

SEVENTH COMMANDMENT.

373. What is the seventh Commandment?

The seventh Commandment is: Thou shalt not steal.

Why are we commanded not to steal?

We are commanded not to steal, because man has a right to property justly obtained, and all others are bound to respect that right.

374. What are we commanded by the seventh Commandment?

By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

Are we also bound to pay our just debts?

We are also bound to pay our just debts within a reasonable time. Ecclus. 4: 8; Tob. 4: 15.

375. What is forbidden by the seventh Commandment?

The seventh Commandment forbids all unjust taking or keeping what belongs to another.

What is the guilt of sins of injustice?

Sins of injustice are mortal, if they cause grievous injury to our neighbor; venial, if the matter is small or does only slight injury; sacrilegious, if sacred property is violated.

376. Are we bound to restore ill-gotten goods?

We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

What means "as far as we are able?"

This means that if full restitution cannot be made, we must restore as much as we can, with the intention of restoring the rest as soon as we can do so.

What means "otherwise we cannot be forgiven?"

This means that the priest cannot give absolution, if there is no sincere promise to make full restitution.

To whom must restitution be made?

Restitution must be made to the owner himself; or if he is dead, to his heirs; or, if neither of these ways is possible, the amount should be given in alms.

377. Are we obliged to repair the damage we have unjustly caused?

We are bound to repair the damage we have unjustly caused.

What reasons ought to deter us from sinning against the seventh Commandment?

The consideration that the unjust are generally reduced to shame and poverty, and often die in their sins,

ought to deter us from sinning against the seventh Commandment.

What should we do in order to keep the seventh Commandment?

In order to keep the seventh Commandment, we should: 1st, Avoid excessive fondness for dress, sports, and amusements, which often tempt to dishonesty; 2d, Be industrious and faithful to our duties; 3d, Be assured that the honest man will prosper on earth. Ps. 36: 25.

Eighth Commandment.

378. What is the eighth Commandment?

The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

What means to "bear false witness against our neighbor?"

This means to swear falsely before a judge, or to speak untruthfully or unjustly, so as to injure another's reputation.

379. What are we commanded by the eighth Commandment?

We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of every one.

Why must we always "speak the truth?"

We must always speak the truth, because God is

Truth and He has given us the power of speech to say only what we know is true and right.

Why must we be "careful of the honor and reputation of every one?"

We must be careful of the honor and reputation of every one, because these are among man's most precious possessions. Prov. 22: 1.

Is it lawful to defend our own honor or reputation?

It is lawful and right to defend our own honor or reputation, if it be assailed to any great extent. Matt. 12: 27; John 18: 23.

380. What is forbidden by the eighth Commandment?

The eighth Commandment forbids all rash judgments, back-biting, slanders, and lies.

Who are guilty of rash judgments?

They are guilty of rash judgments who suppose evil of others, without sufficient grounds.

Ex.: Pharisee and Publican, Luke 18; St. Paul suspected, Acts 28.

Who are guilty of back-biting?

They are guilty of back-biting who speak unkindly of a person's fault in his absence. Ecclus 10: 11.

Who are guilty of slander?

They are guilty of slander who speak unkind and untrue things about their neighbor.

Ex.: Aman's calumny, Esth. 16: 18; our Lord accused before Pilate, Luke 23: 2.

Who are guilty of detraction?

They are guilty of detraction who speak of the faults of another without necessity. Ecclus. 19: 10.

Is it also sinful to listen to detraction?

To listen with pleasure to detraction is equally as sinful as to utter the detraction.

What is a lie?

A lie is telling by word or sign what one knows is untrue, in order to deceive another.

"*Lying lips are an abomination to the Lord.*" Prov. 12: 22.
"*A lie is a foul blot in a man.*" Ecclus. 20: 26.

Is it ever right to tell a lie?

To tell a lie is never right, even if it may be the means of doing good; for every lie is opposed to God, who is Infinite Truth.

Is an untrue story told in jest, a sin?

An untrue or fictitious story is not a sin, if the hearers can tell at once that it is not told in earnest to deceive.

Hypocrisy, or acting a lie, and flattery, or immoderate praise of another, are hateful forms of lying.

What reasons should deter us from telling lies?

The following reasons should deter us from telling lies: 1st, A liar resembles the devil, who is the father of lies; 2d, The habit of lying leads to eternal damnation; 3d, The truthful man resembles God, is pleasing in His sight, and is respected by men.

381. What must they do who have lied about their neighbor and seriously injured his character?

They who have lied about their neighbor and

seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

How may we best guard ourselves against sins of the tongue?

We may best guard ourselves against sins of the tongue: 1st, By being moderate and careful in what we say; 2d, By entertaining only kind thoughts, putting kind interpretations on the acts of others, and resolving to speak well of everybody.

NINTH COMMANDMENT.

382. What is the ninth Commandment?

The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

What is the purpose of the ninth Commandment?

The purpose of the ninth Commandment is to direct us in the care of our hearts, forbidding them even thoughts or desires of impurity. Matt. 15: 9.

383. What are we commanded by the ninth Commandment?

We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

384. What is forbidden by the ninth Commandment?

The ninth Commandment forbids unchaste thoughts and desires of another's wife or hus-

band, and all other unlawful impure thoughts and desires.

Why are unchaste thoughts and desires forbidden?

Unchaste thoughts and desires are forbidden because they defile the heart and often give rise to evil acts.

How may we best guard ourselves against impure thoughts and desires?

We may best guard ourselves against impure thoughts and desires: 1st, By watching carefully over our hearts; 2d, By instantly rejecting every temptation; 3d, By praying for help and by thinking only of good objects.

385. Are impure thoughts and desires always sins?

Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

What should one do when tempted by an impure thought or desire?

One should banish the impure temptation at once, implore God's assistance, and continue to fight with courage against the tempter. James 1: 12.

TENTH COMMANDMENT.

386. What is the tenth Commandment?

The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

What means to "covet thy neighbor's goods?"

This means to desire eagerly and unlawfully what belongs to another.

387. What are we commanded by the tenth Commandment?

By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

388. What is forbidden by the tenth Commandment?

The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

When does one sin by desiring to take or keep another's goods?

One thus sins when he wishes or endeavors by unlawful means to deprive his neighbor of goods or profits.

What will help us to keep the tenth Commandment?

Fidelity in performing the spiritual and corporal works of mercy will help us to keep the tenth Commandment.

Can we keep all the Ten Commandments?

With the help of God's grace, through prayer and the sacraments, we can easily keep all the Commandments, for Christ said: "*My yoke is sweet and My burden light.*" Matt. 11 : 30.

"***His commandments are not heavy.***" 1 John 5 : 3.

How are the Commandments to be kept?

The Commandments are to be kept by faithfully doing what they command, and by carefully avoiding what they forbid.

Are these Ten Commandments the only ones binding on Catholics?

No; Catholics must also keep the commandments of the Church.

Why must we also keep the commandments of the Church?

We must also keep the commandments of the Church because Christ said to the pastors of the Church, "*He that heareth you heareth Me, and he that despiseth you, despiseth Me.*" Luke 10: 16.

LESSON THIRTY-FIFTH.

ON THE FIRST AND SECOND COMMANDMENTS OF THE CHURCH.

389. Which are the chief commandments of the Church?

The chief commandments of the Church are six:

1. To hear Mass on Sundays and holydays of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Why are these called "the chief commandments of the Church?"

These are called the chief commandments of the Church, because they apply to all members of the Church, and in substance have been observed from the early Christian ages.

First Commandment of the Church.

390. Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?

It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

What is meant by "hearing Mass?"

By hearing Mass is meant, being actually present at an entire Mass in any Church, but, if possible in one's parish Church.

Who are bound to hear Mass on Sundays and holydays of obligation?

All Catholics, who have attained the age of seven years, are bound to hear Mass on Sundays and holydays of obligation, unless they are excused for a serious reason.

Who are excused from the obligation of hearing Mass?

Those who cannot go to Church without great injury or inconvenience, or who have an urgent, important work at the time of Mass, are excused from the obligation of hearing Mass.

Which are the holydays of obligation in the United States?

The holydays of obligation in the United States are: 1st, Christmas, December 25; Feast of the Circumcision, January 1; Feast of the Ascension; Feast of the Assumption, August 15; All Saints' Day, November 1; and Feast of the Immaculate Conception, December 8.

391. Why were holydays instituted by the Church?

Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

The Ecclesiastical year annually commemorates and represents the life of Christ and the time before and after His birth. It begins on the first Sunday of Advent, and has three principal feasts: Christmas, Easter, and Pentecost. In preparation for these feasts, the Church has three seasons: Advent, Lent, and the ten days after the Feast of the Ascension.

392. How should we keep the holydays of obligation?

We should keep the holydays of obligation as we should keep the Sunday.

What exception may be noted to this rule in keeping the holydays of obligation?

The need of working for a livelihood on week days generally excuses from the law of rest from labor on these days, but not from the duty of hearing Mass, if this is possible.

SECOND COMMANDMENT OF THE CHURCH.

393. What do you mean by fast-days?

By fast-days I mean days on which we are allowed but one full meal.

Which are the fast-days in this country?

The fast-days in this country are: 1st, The Fridays of Advent; 2d, The week days of Lent; 3d, The Vigils of the feasts of Pentecost, the Assumption, All Saints' Day, and Christmas; 4th, The Four Quarter-Tenses, or Ember Days.

In the Province of New Orleans, the Fridays of Advent are not fast-days. When a fast-day falls on Sunday, the fast is kept on the previous Saturday.

394. What do you mean by days of abstinence?

By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

Which are the days of abstinence in this country?

The days of abstinence in this country are: 1st, All the Fridays of the year; 2d, All fast-days unless a dispensation is granted.

When Christmas falls on a Friday, it is not a day of abstinence.

Who are bound by these laws of fasting and abstinence?

All over seven years of age are bound to abstain; all over twenty-one are bound to fast, unless delicate in health or devoted to heavy physical or mental exertion.

For special dispensations, note the "Lenten Regulations" of the diocese. If in doubt about the obligation of fasting or abstaining, one should consult his confessor.

395. Why does the Church command us to fast and abstain?

The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

Ex.: Moses, Ex. 34: 28; Israelites, Ex. 12: 15; our Lord, Matt. 4: 2; the Apostles, Acts 15: 29.

396. Why does the Church command us to abstain from flesh-meat on Fridays?

The Church commands us to abstain from flesh-meat on Fridays, in honor of the day on which our Saviour died.

When are fasting and abstinence pleasing to God?

Fasting and abstinence are pleasing to God, when at the same time we abstain from sin and do good works. Matt. 23: 27.

LESSON THIRTY-SIXTH.

ON THE THIRD, FOURTH, FIFTH, AND SIXTH COMMANDMENTS OF THE CHURCH.

THIRD COMMANDMENT OF THE CHURCH.

397. What is meant by the command of confessing at least once a year?

By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

To whom may this confession be made?

The Church allows Catholics to make their annual confession to any authorized priest.

398. Should we confess only once a year?

We should confess frequently, if we wish to lead a good life.

For whom is frequent confession necessary?

Frequent confession is necessary for those who commit mortal sins, and for all who desire to advance in virtue.

399. Should children go to confession?

Children should go to confession when they are old enough to commit sin, which is commonly about the age of seven years.

What means "when they are old enough to commit sin?"

This means when they are able to distinguish between good and evil, and are held responsible for their moral acts.

FOURTH COMMANDMENT OF THE CHURCH.

400. What sin does he commit who neglects to receive Communion during the Easter time?

He who neglects to receive Communion during the Easter time commits a mortal sin.

In which Church should we receive our Easter Communion?

If possible we should receive our Easter Communion in our parish Church.

401. What is the Easter time?

The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

How soon are children bound to receive Holy Communion?

Children are bound to receive Holy Communion as soon as they are capable of being instructed in the nature and excellence of this Sacrament.

FIFTH COMMANDMENT OF THE CHURCH.

402. Are we obliged to contribute to the support of our pastors?

We are obliged to contribute to the support

of our pastors, and to bear our share in the expenses of the Church and school.

"So the Lord ordained that they who preach the Gospel should live by the Gospel." 1 Cor. 3: 19.

Ex.: The early Christians, Acts 4: 34, 35.

How should we fulfill this duty of supporting our pastors?

We should fulfill this duty of supporting our pastors, by giving according to our means to the collections of the parish in which we reside.

SIXTH COMMANDMENT OF THE CHURCH.

403. What is the meaning of the commandment not to marry within the fourth degree of kindred?

The meaning of the commandment not to marry within the fourth degree of kindred is that no one is allowed to marry another within the fourth degree of blood relationship.

Who are included within the fourth degree of kindred?

Relatives as far as, and including, third cousins, are included within the fourth degree of kindred.

404. What is the meaning of the command not to marry privately?

The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

Why are witnesses required for marriage?

Witnesses are required for marriage, as a safeguard for the honor of the persons married, and to certify, if necessary, to the fact of the marriage.

405. What is the meaning of the precept not to solemnize marriage at forbidden times?

The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

Why is the solemnization of marriage forbidden during Lent and Advent?

The solemnization of marriage during Lent and Advent is forbidden, because these are seasons for penance and sorrow for sin, and do not accord with marriage festivities.

406. What is the nuptial Mass?

The nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

What special blessings are given in a nuptial Mass?

Two special blessings are given in the nuptial Mass: after the *Pater Noster*, and after the *Benedicamus Domino*.

407. Should Catholics be married at a nuptial Mass?

Catholics should be married at a nuptial

Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

Is it a sin to disobey the commandments of the Church?

It is a sin to disobey the commandments of the Church; and if it be done in a serious matter, or through contempt, it is a mortal sin.

LESSON THIRTY-SEVENTH.

ON THE LAST JUDGMENT, AND THE RESURRECTION, HELL, PURGATORY, AND HEAVEN.

408. When will Christ judge us?

Christ will judge us immediately after our death, and on the last day.

"*It is appointed unto men once to die, and after this, the judgment.*" Heb. 9: 27.

"*The Son of Man shall come in the glory of His Father with His angels, and then will He render to every man according to his works.*" Matt. 16: 27.

409. What is the judgment called which we have to undergo immediately after death?

The judgment we have to undergo immediately after death is called the Particular Judgment.

When and where does the Particular Judgment take place?

The Particular Judgment takes place at the moment of death, and on the spot where the body lies. Luke 16.

410. What is the judgment called which all men have to undergo on the last day?

The judgment which all men have to undergo on the last day is called the General Judgment.

What will Christ say to the good at the General Judgment?

At the General Judgment Christ will say to the good, "*Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world.*" Matt. 25 : 34.

What will Christ say to the wicked at the General Judgment?

Christ will say to the wicked, "*Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels.*" Matt. 25: 41.

411. Why does Christ judge men immediately after death?

Christ judges men immediately after death to reward or punish them according to their deeds.

"*They were judged every one according to their works.*" Apoc. 20: 13.

412. What are the rewards or punishments appointed for men's souls after the Particular Judgment?

The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

Who will be admitted into Heaven?

Those who are free from all sin and debt will be admitted into Heaven.

Who will be sent to Purgatory?

Those who die in the state of grace, though not yet pure enough for Heaven, will be sent to Purgatory. Apoc. 21 : 27.

Who will be sent to Hell?

Those who die in the state of mortal sin will be sent to Hell. John 15: 16.

413. What is Hell?

Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

What kinds of punishment are there in Hell?

There are two kinds of punishment in Hell: the pain of the loss of God; and the pain of sense in suffering and misery.

How long will these punishments last?

These punishments will last for ever without any

hope of release. 2 Thess. 1 : 9; John 3: 36; Matt. 25 : 41.

414. What is Purgatory?

Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

How do we know there is a Purgatory?

We know there is a Purgatory from the constant teaching of the Church, and from Scripture. Matt. 16 : 27; Apoc. 21 : 27; 1 Cor. 3 : 15.

415. Can the faithful on earth help the souls in Purgatory?

The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them.

"*It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.*" 2 Mac. 12 : 46.

Why should we practise devotion to the souls in Purgatory?

We should practise devotion to the souls in Purgatory: 1st, For the sake of God who dearly loves them; 2d, For the sake of the suffering souls who cannot help themselves; 3d, For our own sake, gaining merit for our good acts, and making intercessors for ourselves in Heaven.

416. If every one is judged immediately after death, what need is there of a General Judgment?

There is need of a General Judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men. 1 Cor. 4 : 5; 2 Cor. 5 : 10.

417. Will our bodies share in the reward or punishment of our souls?

Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

What is meant by the resurrection of the body?

By the resurrection of the body is meant that at the day of General Judgment we will all rise again with the same bodies that we now have. 1 Cor. 15 : 32, Job 19: 26; 2 Cor. 5 : 10.

418. In what state will the bodies of the just rise?

The bodies of the just will rise glorious and immortal.

How will the bodies of the just rise "glorious and immortal?"

The bodies of the just will then resemble the glorified body of Christ, and will have these properties: They will be eternally without pain or suffering, shin-

ing like the sun, swift as thought, and capable of penetrating matter. Phil. 3: 21; Apoc. 21: 4; Matt. 13: 43.

419. Will the bodies of the damned also rise?

The bodies of the damned will also rise, but they will be condemned to eternal punishment.

Of what help to us is belief in the resurrection of the body?

Belief in the resurrection of the body consoles us in our sufferings, and comforts us when our relatives and friends die. 1 Thess. 4: 12.

What salutary effect should this belief have on our daily lives?

Belief in the resurrection should incite us to respect our bodies and keep them pure, and to bear patiently with suffering, sickness, and the approach of death. Acts 24: 15, 16.

420. What is Heaven?

Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

"*The just will enter into everlasting life.*" Matt. 25: 46.

In what does the happiness of Heaven chiefly consist?

The happiness of Heaven chiefly consists in being free from all pain and sorrow, and in enjoying the

vision of God and the friendship of the angels and saints. Apoc. 21: 4; 1 John 3: 2; John 17: 21.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." 1 Cor. 2: 9.

Are there degrees of happiness in Heaven?

Although all the blessed will be happy in Heaven, there are various degrees of happiness there according to the merits of each one. Matt. 16: 27; 2 Cor. 9: 6; 1 Cor. 15: 41.

Why should we frequently think of the happiness of Heaven?

We should frequently think of the happiness of Heaven, because it will help us to win Heaven by suffering and self-denial, and will give peace to our souls amid the sorrows of earth. Matt. 11: 12; 1 Cor. 9: 25.

421. What words should we bear always in mind?

We should bear always in mind these words of our Lord and Saviour Jesus Christ: "*What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then will He render to every man according to his works.*" Matt. 16: 26, 27.

In order, therefore, to glorify God and save our souls, what things should we always remember?

In order to glorify God and save our souls, we should

always remember: 1st, That we have but one God to love and serve; one soul to save; one eternity to expect; 2d, That death will come soon; judgment will follow; and then Heaven or Hell for ever.

What, therefore, should we do in order to glorify God and save our souls?

In order to glorify God and save our souls, we should always: 1st, Avoid sin and all dangerous occasions of sin; 2d, Attend carefully to daily prayers, to Holy Mass, and to frequent Confession and Communion; 3d, Be faithful to all our Christian duties and practices, as loyal friends of Jesus Christ, and faithful members of His Holy Church.

APPENDIX.

PRAYERS.

The Sign of the Cross.

✠In the name of the Father, and of the Son, and of the Holy Ghost. Amen. (*i*) *

The Lord's Prayer, or Our Father.

Our Father, who art in heaven, [1]hallowed be Thy name; [2] Thy kingdom come; [3] Thy will be done on earth as it is in heaven. [4] Give us this day our daily bread; [5] and forgive us our trespasses as we forgive those who trespass against us; [6] and lead us not into temptation; [7] but deliver us from evil. Amen.

The Angelical Salutation, or Hail Mary.

[1]Hail Mary, full of grace, the Lord is with thee. [2] Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. [3] Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed, or I Believe in God.

[1]I believe in God the Father Almighty, Creator of heaven and earth; [2] and in Jesus Christ, His only Son, our Lord; [3] Who was conceived of the Holy Ghost, born of the Virgin Mary, [4] suffered under Pontius Pilate, was crucified; died and was buried; [5] He descended into hell;

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* Prayers to which Indulgences are attached are marked thus: (*i*).

[1] The small figures indicate the usual divisions or parts of the prayers.

the third day He arose again from the dead; [6] He ascended into heaven, sitteth at the right hand of God, the Father Almighty; [7] from thence He shall come to judge the living and the dead. [8] I believe in the Holy Ghost; [9] the Holy Catholic Church; the communion of saints; [10] the forgiveness of sins; [11] the resurrection of the body; [12] and life everlasting. Amen.

The Confiteor, or I Confess.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

The Gloria Patri, or the Lesser Doxology.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Acts of the Three Divine or Theological Virtues.

1. An Act of Faith.

O my God! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost.

I believe that the Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

2. An Act of Hope.

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

3. An Act of Charity, or Love.

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself, for love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

An Act of Contrition.

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

The Divine Praises.

1. Blessed be God.
2. Blessed be His Holy Name.
3. Blessed be Jesus Christ, true God and true man.
4. Blessed be the Name of Jesus.

5. Blessed be His Most Sacred Heart.

6. Blessed be Jesus in the Most Holy Sacrament of the Altar.

7. Blessed be the great Mother of God, Mary most holy.

8. Blessed be her holy and Immaculate Conception.

9. Blessed be the Name of Mary, Virgin and Mother.

10. Blessed be God in His Angels and in His Saints. (*i*)

Blessing Before Meals.

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

Thanksgiving After Meals.

We return Thee thanks, Almighty God, for these Thy benefits, which we have received from Thy bounty, through Christ, our Lord. Amen.

Prayers to the Blessed Virgin Mary.

The Angelus. (At morning, noon, and night.)

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost. Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt amongst us. Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let Us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of the resurrection, through the same Christ our Lord. Amen. (*i*)

The Regina Cœli.

(*Recited standing instead of the Angelus, during Eastertide.*)

Queen of heaven! rejoice. Alleluia.

For He Whom thou wast made worthy to bear. Alleluia.

Hath risen, as He said. Alleluia.

Pray for us to God. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. For the Lord has risen indeed. Alleluia.

Let Us Pray.

O God, who through the resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to fill the world with joy; grant, we beseech Thee, that through His Virgin Mother Mary, we may attain the joys of eternal life, through the same Christ our Lord. Amen. (*i*)

The Salve Regina. (To be said in the morning.)

Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope. To Thee do we cry, poor banished sons of Eve; to Thee do we send up our sighs, mourning, and weeping in this valley of tears.

Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.
R. Give me strength against thine enemies.
V. Blessed be God in His saints.
R. Amen. (*i*)

The Sub Tuum Praesidium. (To be said in the evening.)

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin.

V. Make me worthy, etc., *as above*. (*i*)

The Memorare.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen. (*i*)

Prayers to St. Joseph.

Help us, St. Joseph, in our earthly strife,
Ever to lead a pure and blameless life (*i*).

O faithful guardian and father of virgins, Blessed Joseph, to whom was confided the care of Jesus and of Mary, the Queen of virgins, I most humbly pray thee,

by the love thou dost bear Jesus and Mary, to obtain for me, that being preserved from every stain during my whole life, I may be ever able to serve them with unspotted purity of mind and body. Amen. (*i*)

Prayer to the Guardian Angel.

Angel of God, my Guardian dear,
To whom His love commits me here,
Ever this day be at my side
To light and guard, to rule and guide. Amen. (*i*)

Prayer to the Holy Ghost before Study.

Come Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let Us Pray.

O God! Who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by this same Holy Spirit, that we may be ever truly wise and always enjoy His divine consolation. Through Jesus Christ our Lord. Amen.

Prayer before Any Undertaking.

Prompt, we beseech Thee, O Lord, our actions by Thy holy inspiration, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee, and by Thee be happily ended. Through Christ our Lord. Amen.

Prayer to Jesus Crucified.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight and with the most fervent

desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm purpose of amendment, whilst with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five sacred wounds; having before my eyes that which David spoke in prophecy of Thee, my good Jesus: "They have pierced my hands and feet; they have numbered all my bones." (*i*)

Prayer for the Sovereign Pontiff.

V. Let us pray for our Pontiff N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father. Hail Mary. (*i*)

Prayers for the Faithful Departed.

The De Profundis. Psalm 129.

Out of the depths I have cried unto Thee, O Lord; Lord hear my voice.

Let thine ears be attentive to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities, Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on his word, my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plenteous redemption.

And He shall redeem Israel from all his iniquities. (*i*)

Children's Prayer for the Souls of Children in Purgatory.

Jesus, Sweet Saviour, who during Thy mortal life showed so much love for children, we, children as they, and blessed by Thee, beseech Thee to open the gates of heaven to our brothers who are now sighing in the place of suffering and penance, and afterward grant that they may in turn help us, our parents, and our common Father, the Sovereign Pontiff.

Holy Virgin, our Good Mother, pray for us, and for the poor, suffering children. Hail Mary. (*i*)

SHORT EJACULATORY PRAYERS. (*i*)

My Jesus, mercy!

Jesus, my God, I love Thee above all things.

My loving Jesus, I, N., give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid, I purpose never to sin again.

May the Sacred Heart of Jesus be loved everywhere!

O Sweetest Heart of Jesus I implore
That I may ever love Thee more and more.

Jesus, meek and humble of heart, make my heart like unto Thine.

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time! Amen.

O Mary, conceived without sin, pray for us who have recourse to thee.

Blessed be the holy and Immaculate Conception of the most blessed Virgin Mary, Mother of God!

Mary, Mother of God and Mother of Mercy, pray for me and for the departed.

St. Joseph, Friend of the Sacred Heart, pray for us.

May the most just, most high, and most amiable will of God be in all things done, praised, and eternally exalted. Amen.

A SHORT FORM OF MORNING PRAYERS.

✠In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity now and forever. Amen.

Glory be to the Father who created me. Glory be to the Son, who suffered and died for me. Glory be to the Holy Ghost who sanctified me.

Let Us Pray.

O Lord, God Almighty, who hast brought us to the beginning of this day, let Thy power so defend us therein, that this day we fall into no sin, but that all our thoughts, words, and works may always tend to what is just in Thy sight. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

The Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Acts of Faith, Hope, Charity and Contrition.

The Morning Offering to the Sacred Heart.

O Jesus, I offer Thee all the thoughts, words, and actions of this day in union with Thy Sacred Heart, and for all Thy intentions.

Sweet Heart of Jesus, be my love. (*i*)

Sweet Heart of Mary, be my salvation. (*i*)

St. Joseph, friend of the Sacred Heart, pray for us. (*i*)

Prayer to the Angel Guardian, *as above.*

O great saint, whose name I bear, protect me, pray for me, that like thee, I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

O all ye angels and saints of God, pray for me. May our Lord bless us, and preserve us from all evil, and bring us to life everlasting. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A SHORT FORM OF EVENING PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O my God, I return Thee thanks for all Thy blessings, and especially for the favors granted to me this day. O all ye angels and saints unite with me in praising the God of mercies, who is so bountiful to so unworthy a creature.

Ask God for Light to Know the Sins Committed This Day.

O my God, eternal Judge, enlighten my mind that I may know the sins I have committed this day in thought, word, deed, or omission, and give me the grace to be truly sorry for them.

Here Examine Your Conscience; Then Say:

The Confiteor. The Act of Contrition.

Pray for our Holy Father, the Pope, our bishops, and priests, our parents, teachers, and friends, the poor and sick, those in their last agony, and the souls in purgatory, and say:

The Lord's Prayer, The Angelical Salutation, The De Profundis.

Jesus, Mary, and Joseph, I give you my heart, my soul, and my life.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I die in peace in your holy company. (*i*)

Let Us Pray.

Visit, we beseech Thee, O Lord, this house and family and drive far from it all the snares of the enemy; may Thy holy angels dwell herein to keep us in peace; and may Thy blessing be always upon us. Through Jesus Christ, our Lord. Amen.

O Lord, keep us waking; guard us sleeping; that we may wake with Christ, and rest in peace. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

LAY BAPTISM.

The Manner in Which a Lay Person Is to Baptize in Case of Necessity.

Pour common water on the forehead or face of the person to be baptized, and say while pouring it:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

N. B. Any person of either sex who has reached the use of reason may and should baptize in case of necessity. (Lesson 14.)

HOLY SCRIPTURE AND TRADITION (A).

Holy Scripture and Tradition are the sources whence the Church derives the truths that God has revealed to man.

I. **Holy Scripture,** or the Bible, the *Book of Books*, comprises seventy-two books, written by men inspired by God, under the guidance of the Holy Ghost. From the earliest times the Church has looked upon these as the written word of God, as a precious treasure to be preserved and safeguarded, and as worthy of the greatest reverence and esteem. But "the scriptures ought to be read, even by the learned, with the spirit of humility, and with the fear of mistaking the true sense, as many have done." Hence, at former times, it was necessary for the Church to forbid the reading of the Scriptures in the vulgar tongue, without the advice and permission of the pastors of the Church. Only an

authorized version, with footnotes for clearing up the more difficult parts of Holy Writ, is permitted to be used. The one commonly used in English is a translation from the Latin Vulgate edition made by St. Jerome, about A. D. 400.

His Holiness, Leo XIII., December 13, 1898, granted to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour, an indulgence of three hundred days, to be gained once a day, provided that the edition of the Bible has been approved by legitimate authority. Furthermore, he grants monthly a plenary indulgence to all who shall have read in this way every day of the month. It can be gained on any day of the month, on the fulfillment of the above conditions, and after confession, communion, and prayers for the intentions of the Holy See.

The Bible is divided into the Old and New Testaments, and each Testament comprises historical, doctrinal, and prophetical books.

The *Old Testament* consists of twenty-one historical books, relating to the early history of man, the Jewish nation and its patriarchs; seven doctrinal books, containing prayers, doctrines, and moral truths; and seventeen books of prophecies.

The *Historical* Books are the Pentateuch, or five books of Moses, *viz.*, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Josue and Judges; the book of Ruth; the four books of Kings; two books of Paralipomenon; the book of Esdras; the book of Nehemias; the books of Tobias, Judith, and Esther; and the two books of the Machabees.

The *Doctrinal* books are the book of Job; the Psalms of David; the Proverbs of Solomon; and the books of Ecclesiastes, the Canticle of Canticles, Wisdom, and Ecclesiasticus.

The *Prophetical* books are Isaias, Jeremias, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias.

The *New Testament* consists of five historical books, relating to the history of our Lord and the early Church; twenty-one Doctrinal books, containing the chief doctrinal and moral teachings of the Christian religion; and one Prophetical book, containing prophecies concerning the last days of the Church.

The *Historical* books are the four gospels written by Sts. Matthew, Mark, Luke, and John; and the Acts of the Apostles, written by St. Luke.

The *Doctrinal* books are the fourteen Epistles of St. Paul, *viz.*, Romans, Corinthians 1 and 2, Galatians, Ephesians, Philippians, Colossians, Thessalonians 1 and 2, Timothy 1 and 2, Titus, Philemon, and Hebrews; one Epistle of St. James, two of St. Peter, three of St. John, one of St. Jude.

The *Prophetical* book is that of the Apocalypse, written by St. John.

II. **Tradition** consists of the truths of divine revelation made known by Jesus Christ to the Apostles, and handed down to us, (1) in the writings of the Fathers and Doctors of the Church; (2) in the decrees of Councils; and (3) in the Creeds and prayers of the Church.

1. The *Fathers* and *Doctors of the Church* were men, distinguished not only by the holiness of their lives, but also by their writings in explanation or defense of the Christian Faith. Among the chief Fathers of the early Church were St. Justin (166), St. Irenæus (202), and St. Cyprian (258). The four great Greek Doctors were Sts. Athanasius (373), Basil (379), Gregory (389), and John Chrysostom (407). The four great Latin Doctors were Sts. Ambrose (397), Augustine (430), Jerome (420), and Pope Gregory (604). In the Middle Ages there were four other great Doctors: Sts. Anselm (1109), Bernard, O. S. B. (1153), Thomas Aquinas, O. P. (1272), and Bonaventura, O. S. F. (1274). St. Francis de Sales (1622) and St. Alphonsus Liguori (1787) are among the most distinguished Doctors of later times.

GENERAL COUNCILS (B).

A *Council* is the assembly of Bishops, called together by the Pope, and presided over by him or his legate, to decide questions of faith, morals, or discipline for the Church.

There are General or Ecumenical councils; National or Plenary councils; Provincial councils; and Diocesan councils, or synods. The decrees of General councils, approved by the Pope, are infallible in matters pertaining to faith and morals.

GENERAL OR ECUMENICAL COUNCILS.

Since the Council of Jerusalem (A. D. 51), there have been twenty General councils.

1. First of Nice, 325, condemned the Arian heresy,

which denied the divinity of our Lord, and claimed that He was not begotten of the Father, but created by Him. The Nicene Creed was drawn up at this council.

2. First of Constantinople, 381, condemned the heresy of Macedonius, which denied the divinity of the Holy Ghost, and claimed that He was only a creature like the angels, but of a higher order.

3. Council of Ephesus, 431, condemned the heresy of Nestorius, which taught that there were two separate persons in Christ, and denied that Mary was the Mother of God. "*Holy Mary, Mother of God,*" etc., was added to the *Hail Mary* at this time.

4. Council of Chalcedon, 451, condemned the heresy of Eutyches, which taught that there was only one nature, the divine, in our Lord.

5. Second of Constantinople, 553, condemned the writings of Theodorus in favor of the Nestorian heresy.

6. Third of Constantinople, 680, condemned the heresy of the Monothelites, which taught that there was only one will, the divine, in Jesus Christ.

7. Second of Nice, 787, condemned the heresy of the Iconoclasts, which rejected the use of holy images and declared their veneration unlawful.

8. Fourth of Constantinople, 870, condemned and deposed Photius, the author of the Greek heresy and schism, by which the so-called Greek Church (1054), taught that the Holy Ghost proceeds only from the Father, not from the Son, and the primacy or supremacy of the Roman Pontiff was rejected for the primacy of the Patriarch of Constantinople.

9. First Lateran, 1123, regulated the rights of the

Church and the Emperors in the elections of Bishops and Abbots.

10. Second Lateran, 1139, condemned the heresies of Peter of Bruis and Arnold of Brescia, and many crying evils of the age were forbidden under censure.

11. Third Lateran, 1179, condemned the heresies of the Waldenses and Albigenses, concerning sin, the nature of God, the sacraments and the Resurrection of the body. St. Dominic, the champion of the Church at this time, began to preach the devotion of the Holy Rosary.

12. Fourth Lateran, 1215, instituted general laws, and the obligation of Easter Communion.

13. First of Lyons, 1245, attempted to reunite the Greek and Roman Churches, and to further the project of the Crusades for the rescue of the Holy Land.

14. Second of Lyons, 1274, continued the efforts for reunion, and legislated concerning the elections of Bishops and clergy.

15. Council of Vienne, 1312, abolished the order of the Knights Templars.

16. Council of Constance, 1414–1418 (only in part œcumenical), condemned the heresies of Wyclif and Huss, concerning the pope, ecclesiastics, sin, confession, etc.

17. Council of Florence, 1439, affected a temporary reconciliation of the Greeks.

18. Fifth Lateran, 1512, re-established discipline in the Church.

19. Council of Trent, 1545–63, condemned the heresies of Luther, Calvin, and the other Protestant re-

formers, which grew out of the rejection of the Church's authority, and the substitution of private judgment in matters of faith. They received the name "Protestant" at the Second Diet of Spires, 1529, because they protested against a settlement proposed, and against many of the doctrines of the Church. The "Creed of Pope Pius IV" was drawn up at this council.

20. Vatican Council, 1869–70, defined the Infallibility of the Pope as an article of faith.

CREEDS OF THE CHURCH (C).

Besides the Apostles' Creed, there are three other creeds in use by the Church.

1. Nicene Creed (really the creed of Nice and Constantinople) was composed at the Council of Nice, 325, and was enlarged at the Council of Constantinople. The Nicene Creed is recited at mass immediately after the Gospel, on all Sundays, and on the feasts of our Lord, the Blessed Virgin, the Apostles, doctors of the Church, etc. At the words, "*And was made man*," the celebrant and those present at mass genuflect out of reverence for our Lord's condescension in coming to earth for our sakes.

2. Athanasian Creed. This name is given to the confession of faith, which is recited in the Sunday office of the breviary. It is commonly attributed to St. Athanasius.

3. The Creed of Pope Pius IV. This is a profession of faith, consisting of the Nicene Creed with a summary of the articles of faith defined by the Council of Trent, and of the definitions of the Vatican

Council. It has to be repeated by a convert when he is received into the Church.

PRINCIPAL CHURCH FEASTS (D).

I. The seven principal feasts of our Lord are:

1. *Christmas*, December 25, the day on which the Church commemorates Christ's birth. It is called Christmas from the Mass of the birth of Christ. Three masses may be celebrated by a priest on this day: at midnight, at dawn, and in the daytime, in honor of the three births of our Lord, *viz.*, of His Father before all ages, of the Blessed Virgin, and in the hearts of the faithful.

2. The *Circumcision*, January 1, in commemoration of the day on which our Lord was circumcised, eight days after His birth, and received the Holy Name of Jesus.

3. The *Epiphany*, January 6, to commemorate the manifestation of Christ's glory — (1) when the Magi adored Him; (2) in His baptism, when the Voice from heaven proclaimed Him the Son of God; (3) in the miracle at Cana, the change of water into wine, when Christ manifested His miraculous power and glory. The names of the three Magi, or wise men from the East, are, according to tradition, Gaspar, Melchior, and Balthazar.

4. *Easter*, a movable feast, kept on the first Sunday after the full moon following the 21st of March, in honor of Christ's resurrection from the dead. It is the greatest of the Church's feasts, and the joyousness of the time is especially marked by the frequent repetition

of the "Alleluia" in the mass and office during the paschal season.

5. The *Ascension*, fortieth day after Easter, in honor of our Lord's Ascension into heaven.

6. *Pentecost* (meaning fiftieth), the fiftieth day after Easter, to commemorate the sending down of the Holy Ghost upon the Apostles, ten days after Christ ascended into heaven. It is also called *Whitsunday*, or Whitesunday, probably on account of the white robes of baptism, worn by the catechumens who in great numbers were baptized on this feast.

7. *Corpus Christi* (Body of Christ), kept on the Thursday after the Feast of the Holy Trinity, in honor of the Real Presence of Christ's Body and Blood in the Holy Sacrament of the Eucharist. It was instituted as a triumph over heresy, and to incite devotion to the Blessed Sacrament.

II. The seven principal feasts of the Blessed Virgin are:

1. The *Immaculate Conception*, December 8, in honor of Mary's special privilege of being conceived without sin. This is the patronal feast of the Church in America.

2. The *Annunciation*, March 25, in memory of the message of the Angel Gabriel to Mary, announcing that she should be the mother of God.

3. The *Purification*, February 2, in honor of Mary's purification and our Lord's presentation in the temple, forty days after His birth. It is also called *Candlemas*, because on this feast the Church blesses candles in a solemn manner in honor of Christ "the

light of the world," who on the occasion of His presentation in the temple was announced by Simeon as, "A light to the revelation of the Gentiles and the glory of His people Israel."

4. The *Visitation*, July 2, in honor of Mary's visit to her cousin, St. Elizabeth.

5. The *Assumption*, August 15, in honor of Mary's being taken up into heaven after her death, about fifteen years after the death of her Son.

6. The *Nativity* of the Blessed Virgin, September 8, in honor of her sinless birth. Sts. Joachim and Anne were the parents of the Blessed Virgin.

7. The *Presentation*, November 21, in honor of Mary being presented in the temple of Jerusalem by her parents, when she was three years old.

III. Besides these Feasts in honor of our Lord and His Mother, the Church celebrates *Trinity Sunday*, the first Sunday after Pentecost, in honor of the Most Holy Trinity; the *Feast of Sts. Peter and Paul*, June 29, in honor of the great Apostles, who were both martyred at Rome on this day; and the *Feast of All Saints*, November 1, in honor of all the saints, and especially those who have no proper feasts.

All Souls' Day, November 2, the Church makes solemn commemoration and prayer for all the souls in Purgatory.

The *Holydays of Obligation in the United States* are the Feasts of Christmas, the Circumcision, the Ascension, the Assumption, All Saints' Day, and the Immaculate Conception.

PRINCIPAL DEVOTIONS (E).

1. The Devotion of the *Forty Hours' Adoration* of the Blessed Sacrament commemorates the forty hours during which the Body of our Lord rested in the Holy Sepulchre. It originated in Milan in 1534. It is the most solemn exposition of the Blessed Sacrament, with special masses, processions, and prayers. To make the devotion requires confession, communion, and a visit to the Blessed Sacrament during the time of exposition. A plenary indulgence is granted for this; and a partial indulgence of ten years and ten quarantines, for every such visit during the exposition.

2. *Benediction with the Blessed Sacrament* is a short and less solemn exposition of the Blessed Sacrament, in a monstrance on or above the altar, for the adoration of the people. Usually the "*O Salutaris*" and the "*Tantum Ergo*" are sung, and after the prayer, the priest makes the sign of the cross with the blessed Sacrament over the people. During the exposition, all kneel in profound adoration; on entering or leaving during the exposition, one should genuflect on both knees, bowing the head at the same time.

Benediction on Sundays and festivals is usually preceded by *Vespers*, or Evening Prayer from the Divine Office. Vespers consists of five psalms, the little chapter, a versicle and response, the *Magnificat* and prayer, and an anthem of the Blessed Virgin. During the Magnificat the people stand, while the priest incenses the altar, according to the words: "Let my prayer, O Lord, be directed as incense in thy sight." Ps. 140: 2.

3. *Devotion to the Sacred Heart of Jesus* has for its object the adorable Heart of the Man-God, in Itself, and as the symbol of Its infinite love for mankind The purpose of the devotion is to return love for love, to thank Him for all His graces and favors, and to make reparation for the sins and sacrileges committed against Him, particularly in the Sacrament of His Love. The chief practices are prayers and acts of consecration and reparation, communions of reparation on Fridays, especially on the first Friday of every month, and on the Feast of the Sacred Heart, and the Holy Hour in honor of the Agony in the Garden.

The Confraternity of the Sacred Heart, the Apostleship of Prayer and League of the Sacred Heart, and the Guard of Honor, are the most widespread societies for the practice and propagation of this devotion. Our Lord, in a private revelation to Bl. Margaret Mary, made twelve special promises in favor of those who are devoted to His Sacred Heart.

4. *The Way of the Cross* is the name given to the fourteen stations which represent scenes or events in the way along which our Redeemer passed, bearing His cross, from Pilate's palace to Mt. Calvary. Tradition says that the Blessed Mother was wont to visit the spots made sacred by the bleeding feet of her Son, and that the early Christians in crowds visited the holy places. After the Holy Land fell into the hands of the infidel Turks, these visits were quite impossible. Stations of the Cross were erected in churches as a substitute for these pilgrimages, and indulgences were granted the same as if a journey were made

to Jerusalem. St. Francis of Assisi did much to propagate this devotion.

The manner of making the Stations of the Cross is to pass from station to station, and to meditate on the sufferings of our Lord. It is customary to begin with an act of contrition, to say an Our Father and a Hail Mary, etc., at each station, and at the end to recite five Our Fathers and five Hail Marys for the intentions of our Holy Father, the Pope.

5. *The Angelus* is a devotion by which at morning, noon, and night, the Angelus bell is rung, and prayers are said in honor of the Mother of God, and of the mystery of the Incarnation. The custom of ringing the Angelus bell three times a day dates from the time of the Crusades (1095). In some places, after the evening Angelus, the bell is rung again to admonish the faithful to pray for the souls in Purgatory. During the Easter season, in place of the Angelus, the anthem "O Queen of Heaven, Rejoice, Alleluia" is recited standing.

6. *The Rosary* is the greatest devotion in honor of Mary. In preaching against the Albigensian heresy, St. Dominic, by a revelation from Mary, it is said, instituted the Rosary, or garland of Hail Marys in honor of the Blessed Virgin. It is divided into three parts, each containing five decades or mysteries for meditation on events in our Lord's life and death, and in Mary's glorification. At each decade, one Our Father, ten Hail Marys, and the Glory be to the Father are said. The Rosary is usually begun with the Apostles' Creed and three Hail Marys, to in-

crease within us the three divine virtues of faith, hope, and charity. The Joyful Mysteries are the Annunciation, the Visitation, the Nativity, the Presentation, and the Finding in the Temple. The Sorrowful Mysteries are the Agony, the Scourging, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion. The Glorious Mysteries are the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption, and the Crowning of Mary in Heaven.

Pope Pius IX and Pope Leo XIII have most strongly commended the Rosary. The first Sunday in October is the Feast of the Most Holy Rosary, and Pope Leo XIII dedicated the entire month to the public devotion of the Rosary to be recited with exposition and benediction of the Blessed Sacrament. Many rich indulgences can be gained by those who use blessed beads in reciting the Rosary. The Confraternity of the Rosary, or the Living Rosary, as it is called, promotes this devotion by bands of fifteen persons, each person saying one decade of the Rosary every day.

7. *The Scapular* (scapulæ, shoulders) represents the habit worn over the shoulders by members of religious orders. It consists of two pieces of cloth, fastened together, so that they hang from the shoulders. The scapular is blessed and the wearer is invested in due form by a priest having faculties; but a second blessing is not required, if the scapular is worn out or is lost, except in the case of the scapular of the Holy Trinity.

There are five well-known kinds of scapulars:

1. The *Brown* Scapular of our Lady of Mt. Carmel, which was revealed to St. Simon Stock on July

16, 1250. The Church celebrates the feast of Mt. Carmel on this date, in honor of this event.

2. The *Black* Scapular of the Seven Dolors, in memory of the seven sorrows of the Blessed Mother.

3. The *Blue* Scapular of the Immaculate Conception, instituted in the 16th century by St. Cajetan of Vicenza and Pope Paul IV.

4. The *White* Scapular of the Blessed Trinity, in which the Blessed Virgin appeared clothed, to St. Felix of Valois in the 12th century.

5. The *Red* Scapular of the Passion, revealed to a Sister of Charity in 1846.

Those invested in the scapular may not hope to lead sinful lives, and yet be sure of salvation; the scapular insures Mary's protection to those only who are clothed in her scapular, and who honor her and her Divine Son by imitating their virtues.

PRINCIPAL SACRAMENTALS (F).

1. *Holy Water* is common water mixed with salt, and blessed with the prayers of the Church, to promote spiritual and temporal health. It is a symbol of spiritual cleansing or purification, reminds us of our baptism, and is efficacious in driving away the evil spirit and in obtaining graces by virtue of the prayers of the Church. It is customary for pious Catholics to sprinkle themselves with holy water on entering and leaving church, on rising in the morning and on retiring at night, and in times of temptation, danger, and sickness. At the *Asperges* before High Mass on Sundays, the celebrant

sprinkles the congregation; and holy water is used in many of the blessings given by the Church.

Holy water should be carefully kept in every Catholic home, especially in the bedrooms, for frequent and pious use. *Easter Water*, blessed on Holy Saturday, is for the baptismal font and for blessing the faithful and their homes at Easter time, but should not be used instead of holy water at other times.

2. *Holy Oils* are consecrated by the bishop on Holy Thursday. There are three kinds of holy oils: 1, The oil of Catechumens, used in blessing the font, in baptism, in the consecration of churches and altars, and in the ordination of priests; 2, The oil of the sick, used in Extreme Unction, and in the blessing of bells; 3, Holy chrism, used in blessing the font, in baptism and confirmation, in the consecration of a bishop, and in the blessing of bells. The oil used is olive oil; the chrism consists of olive oil and balm or balsam.

3. *Blessed Candles* are used by the Church as symbolical of Christ and of faith, which enlightens our Christian lives. Candles are blessed before Mass on the Feast of the Purification (February 2), whence also it is called Candlemas Day, to remind us that Christ, the Light of the World, first appeared in the Temple on that day. Candles are blessed at other times for the use of the faithful and for church purposes. They are required for mass and benediction, for the administration of the sacraments. It is well also to light them in times of danger, sickness, storms, etc.; but care should be had to procure candles made of pure beeswax, as these alone answer the purpose of the Church's blessing.

The *Paschal Candle*, blessed on Holy Saturday, signifies the light and joy which Christ by His resurrection brought into the world, and, when lighted during mass at Easter time, it represents the apparitions of Christ to the disciples during the forty days succeeding His resurrection. Five grains of incense are put in it to signify the five wounds of our Lord, and the spices in which His body was embalmed.

4. *Blessed Ashes* are placed on the forehead on Ash Wednesday, the beginning of Lent, with the words: "Remember, man, that thou art dust, and unto dust thou shalt return." The ashes also remind the faithful of the spirit of penance in which the Holy Season of Lent should be spent, as the Ninevites did penance by fasting, and in sackcloth and ashes.

5. *Blessed Palm* is another means of bringing the Church's blessing into the Christian home. Palms are blessed on Palm Sunday to remind us of Christ's triumphal entry into Jerusalem before His passion. It is customary to hang the palm over a crucifix or sacred picture. Before receiving the new palm, the old should be burnt. Blessed ashes are made from the old palm.

6. The *Agnus Dei* is a tablet of wax which remains from the paschal candles, and on which the figure of Christ, as the Lamb of God, is stamped. The Pope on the first and seventh years of his pontificate, blesses this wax on the Thursday after Easter.

THE ALTAR, VESTMENTS, AND SACRED VESSELS USED AT MASS (G).

1. The *Altar* is the holy table on which the priest offers the Holy Sacrifice of the Mass. The altar-stone, containing relics of the martyrs, is consecrated by the bishop, and represents Christ; "and the rock was Christ." 1 Cor. 10: 4. The altar is built in the shape of a tomb, because in the early Christian times the tombs of martyrs were used as altars. It is covered with three linen cloths to indicate the purity befitting "the clean oblation" announced by the Prophet Malachias. Mal. 1: 2. Between the Offertory and the Priest's Communion in the Mass, a square piece of linen, called the *Corporal*, on which the Body of Christ rests, is spread over the altar cloths.

2. The *Crucifix* upon the altar or tabernacle reminds us that the altar is a new Calvary, where the sacrifice of the Cross is renewed in an unbloody manner.

3. *Lighted Candles*, as tokens of Christ, the light of the world, and of the Christian's faith and joy through Him, are required for the celebration of Mass. At a priest's mass, two candles are used, at a bishop's four, and at High Mass six or more.

4. The *Missal*, or Mass-book, contains the prayers that are said in the Mass. These prayers include the Ordinary of the Mass, and the Introits, Collects, Epistles, Gospels, and Postcommunions for the Sundays and festivals of the year.

5. The *Chalice* and *Paten*, made of gold or silver, are consecrated by a bishop, and are used in the Mass for offering the bread and wine, and after the Consecration hold the precious Body and Blood of Christ. During Mass, the cup of the chalice is covered with a small square piece of linen called the *Pall.* The *Ciborium*, a vessel resembling the chalice, contains the Sacred Hosts in the Tabernacle, and is used when giving Holy Communion. The *Monstrance*, or Ostensorium, is the sacred vessel used at Benediction of the Blessed Sacrament. The *Thurible*, or Censer, is used for incensing at Solemn High Mass, Vespers, and Benediction. The incense is symbolical of prayer: "Let my prayer, O Lord, be directed as incense in Thy sight." Ps. 140: 2. It is also used as a mark of honor for the priest, as Christ's representative.

6. The *Tabernacle*, prefigured by the ancient tabernacle of the Jews which contained the loaves of proposition and the Ark of the Covenant, is raised upon the altar, and before it, when the Blessed Sacrament is within, a sanctuary lamp is kept burning.

The Vestments.

The vestments worn by the priest celebrating Holy Mass are six.

1. The *Amice* is a white linen veil, which the priest puts on over his head and shoulders. It represents the veil with which the Jews covered the face of Jesus when they struck Him.

2. The *Alb* is a long white linen garment which reaches to the feet of the priest. It represents

the white robe that Herod in mockery put upon our Lord.

3. The *Cincture*, or Girdle, is the cord tied about the waist to hold up the alb. It represents the cords with which Christ was bound.

4. The *Maniple*, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.

5. The *Stole* is a narrow band which hangs down from the neck and is crossed on the priest's breast. It represents the cords with which our Lord's neck was bound after His condemnation. It is also the distinct sign of the priestly office, and is used in many other ceremonies and blessings.

6. The *Chasuble*, or outer vestment, covers the body of the celebrant and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the chasuble reminds us of the cross placed upon Christ's shoulders. At Solemn High Mass, the Deacon and Sub-deacon wear a Dalmatic and a Tunicle respectively, which resemble the chasuble worn by the celebrant of the Mass.

Colors of the Vestments.

The Church uses in the Mass five colors.

1. *White*, symbolic of innocence and joy, is used on most feasts of our Lord, the Blessed Virgin, the angels, and the saints who were not martyrs.

2. *Red*, symbolic of the fire of divine charity and of the blood of the martyrs, is used at Pentecost, on feasts of the Holy Cross, and of apostles and martyrs.

3. *Green*, symbolic of hope and the desire of Heaven, is used on the Sundays after Epiphany and after Pentecost, and on ordinary days on which no special feast is celebrated.

4. *Violet*, symbolic of penance and fasting, is used in Advent and Lent, and on vigils and the Ember days.

5. *Black*, symbolic of death and darkness, is used on Good Friday and in masses for the dead. The white used in connection with the black vestments, indicates the hope of eternal light for the soul in the darkness of purgatory.

The vestments and their colors have also a significance for priest and people. Thus, the *Amice* denotes divine hope; the *Alb*, innocence of life; the *Cincture*, purity and chastity; the *Maniple*, patience in suffering; the *Stole*, the sweet yoke of Christ's law; the *Chasuble*, the virtue of charity, which should cover all other virtues. Again, the *White* reminds us that we are called upon to lead pure and holy lives; the *Red*, that we must live by divine charity; the *Green*, that we should put our hope in Heaven; the *Violet*, that we must do penance for our sins, and the *Black*, that we must die, and that during life we should pray for the dead.

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